











*PROCEEDINGS*  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

---

*NOVEMBER, 1878,*

TO

*JUNE, 1879.*

---

PUBLISHED AT  
THE OFFICES OF THE SOCIETY,  
33, BLOOMSBURY STREET, W.C.

---

1879.

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# ERRATA.

No. 7. Seventh Meeting, 6th May, 1879, should be paged, “35 to 40,” and not “33 to 38.”

P. 24. For “Assur-natsir-pal” read “Assur-nasir-pal.”



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PROCEEDINGS  
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BIBLICAL ARCHÆOLOGY.

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SESSION 1878-9.

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*First Meeting, 5th November, 1878.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,  
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—"Proceedings;" Vol. XXVII., Nos. 188, 189, 8vo. London, 1878.

From the Society of Antiquaries of London :—"Proceedings;" Vol. VII., No. 4, 8vo. London, 1878.

From the Royal Geographical Society :—Vol. XXII., Nos. 5 and 6, 8vo. London, 1878.

From the Geological Society :—"Quarterly Journal;" Vol. XXXIX., Part 3, No. 135, 8vo. London, 1878.

From the Anthropological Institute of Great Britain and Ireland :—"Journal," Vol. VII., No. 4, Vol. VIII., No. 1, 8vo. London, 1878.

From the Royal Institute of British Architects :—"Sessional Papers," Nos. 14, 15, 16, 17, 4to. London, 1878.

From the Philosophical Society of Glasgow :—"Proceedings;" Vol. XI., No. 1, 8vo. Glasgow, 1878.

From the Royal Archæological Institute of Great Britain and Ireland :—"The Archæological Journal;" Vol. XXXIV., Nos. 136 and 137, 8vo. London, 1878.

From the Société Royale des Antiquaires du Nord :—"Mémoires," Nouvelle Série, 1877. Copenhagen, 8vo.

——— "Tillog til aarboger for Nordiske oldkyndighed og historie aargang, 1877," 8vo. Copenhagen, 1877.

From the American Oriental Society:—"Proceedings," May 29, 8vo. Boston, 1878.

From the Palestine Exploration Fund:—"Quarterly Statement," July and October, 1878. London, 8vo.

From the Swedenborgian Society:—"Sixty-eighth Report," 8vo. London, 1878.

From the Author:—"Ein Mathematisches Handbuch der alten Aegypter," übersetzt und erklärt, von Dr. August Eisenlohr (Papyrus Rhind des British Museum), 2 parts; 1 vol. text, 4to., 1 vol. plates folio. Leipzig, 1877.

From B. T. Bosanquet, Esq.:—"History of Sennacherib," translated from Cuneiform Inscriptions, by George Smith, edited by the Rev. A. H. Sayce, M.A., 4to. London, 1878.

From Mr. Bernard Quaritch:—General Catalogue of Books, 1875-1877, 8vo. London, 1878.

From the Author:—Collection de M. Strauss ("Description des Objets d'Art Religieux Hébraïques"), 4to. Poissy, 1878.

From the Author:—"Le Conte de deux Frères," par M. G. Maspero, 8vo. 1878, Paris. (Reprint from the "Revue Archéologique.")

"Les Peintures des Textes Egyptiens et la Mosaïque de Palestine" par M. G. Maspero, 8vo. Paris, 1878.

From G. Bertin, Esq.:—"Essai du Manuscrit Troano," par H. de Charency, 8vo. Paris, 1875.

From S. M. Drach, Esq.:—"Descrizione della Settimana Santa," 12mo. Rome, 1818.

From Wm. Simpson, Esq.:—"Descriptions of Drawings of Mycenæ, Troy, and Ephesus," 8vo. London, 1878.

A special vote of thanks was awarded to Dr. Eisenlohr, for his donation to the Library.

The following Candidates were nominated by the Council for election as Members of the Society:—

William H. Allen.  
C. E. Appleton, D.C.L.  
Mrs. Benson.  
Professor C. A. Briggs (N.Y.)  
A. Chastel (Paris).  
F. H. Crosier

John Dixon, C.E.  
J. Dunlop, M.A. (Richmond,  
U.S.A.)  
Frank W. Eastlake (Berlin).  
William Edwards.  
Rev. E. H. Gifford, D.D.



Professor C. Goertz (Moscow).

George Hay.

James H. Johnson.

H. H. Kitchener, Lieut. R.E.

A. S. Liggatt.

Prof. Alex. McWhorter (U.S.A.)

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William Henry White.

Dr. C. A. Wilkins (Vienna).

Rev. Mark Wilks.

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Mr. R. Cust, having attended the Congress of Orientalists held at Florence during September last, as the Delegate of the Society, read a long and interesting account of the various sections of the Congress. An abstract will appear in a future number of the "Proceedings."

Thanks were returned for this communication. Some remarks were added by R. Cull, F.S.A., and the Rev. A. Löwy.

Theophilus G. Pinches then read a paper—"Upon the Bronze Gates of Shalmaneser II.," discovered by Mr. Rassam at Balawat. Part I. :—

This paper contained an account of the bronze plates which covered the front of the larger of the two pairs of gates set up by Shalmaneser II. (B.C. 859 to 825) in the city of Imgur-Beli, now represented by the mound of Balawat, a formerly unnoticed site about nine miles north-east of Mosul. It is probable that they formed the entrance to the court-yard of his palace.

The restoration of these gates show them to have been a pair of enormous folding rectangular leaves, each about twenty-two feet in height and six feet in breadth. They were originally made of wood (probably cedar) three inches in thickness, and turned upon pivots of bronze fixed to the base of cylindrical posts about one foot in diameter, supported at the top by strong rings.

The bronze plates, now almost the only remaining portion, are about eight feet in length. They were nailed (with bronze nails) horizontally across each leaf of the gates, and one end being turned right round the post to which the pivot was fixed, their total visible length was reduced to about six feet, which is, as before stated, the

entire width of each leaf. The remains of fourteen plates of bronze, some quite perfect, others very fragmentary, have been discovered. This would allow *seven* to each leaf, but it is not improbable that the original number was greater. Each plate of bronze contains, in two bands, representations of the expeditions, battles, sieges, triumphs, devotions, and cruelties of the King, Shalmaneser II., accompanied by short inscriptions explaining each scene. In addition to the horizontal plates, others were nailed upon those portions of the gates technically called the "styles." These plates, extending from the top to the bottom of the gates, are covered with long inscriptions in five columns of six or seven lines each. The posts upon which the leaves turned were evidently surmounted by the ornamental caps and knobs of bronze found with the rest of the monument.

As all the horizontal chased bands are not yet cleaned, the author only touched upon the inscription on the "styles," leaving the description of the pictures and their explanations for a future paper. This inscription is rather fuller than the other texts now known (the Black Obelisk, the Kurkh Inscription, and the Bull Inscription), and treats only of the first nine years of the reign of Shalmaneser, or from the beginning of the year 859 B.C. to the end of the year 851 B.C.

Shalmaneser boasts of having conquered, with the assistance of his favourite deities, "all the lands," "the sea of the country of Na'iri and the sea of the country of Mu'asabattāni and the great sea of the country of Phœnicia" (the Mediterranean). He boasts also of having "poured out the terrors of his dominion over the country of Hit." He set up images of himself upon the shores of the Mediterranean Sea and Lake Van, and received "the tribute of the kings of the coasts of the sea, all of them." After stating that he passed through the countries of the Enzitē and Dayaeni, he narrates the capture of the cities of the country of Ararat, and that he compelled Aramu, the King, to flee to the mountains. He then states that he destroyed the vast country of Qutie like the god Nergal, and rained upon the inhabitants of the countries of Gozan and Khupuskia like Rimmon, the inundator.

The next year, B.C. 856, he marched against Akhuni, King of Tul-Barsip, who had conspired with other kings against the predecessors of Shalmaneser. Shalmaneser had made an expedition against this monarch in the first year of his reign, but really without any great success; however, in the account of the campaign made in this, the fourth year of his reign, he refers back to the former one,

giving an account of how he besieged Akhuni in his city, destroyed his army, cut down his grove, and compelled Akhuni to save his life by flight. The King of Tul-Barsip had crossed the Euphrates, and fixed for his stronghold the city of Sitamrat, situated on the peak of a rugged mountain, so high that it appeared like a mist from heaven. Shalmaneser now besieged Akhuni in his fastnesses, compelling him to surrender. The whole of the enormous spoils of the expedition were distributed by Shalmaneser to the various temples of his country. This expedition is one of the most important in the annals of the reign of Shalmaneser, on account of its having prepared the way for the conquest by the Assyrian arms of Syria and the Holy Land, accomplished by Sennacherib some 150 years later.

Shalmaneser now ascended northwards, and after making some minor conquests, crossed the Euphrates in its upper part, and received the tribute of many kings of that part of the country. Here he was met by a formidable league, Ben-Hadad, of Damascus, and Irkhulēni, of Hamath, having allied themselves with the kings of the Hittites and the sea-coasts. Their united armies came down to do battle with the Assyrian king, but were defeated by him, all their chariots and war material were taken, and 20,500 of their forces slain.

In the seventh year of his reign, or B.C. 853, Shalmaneser went to Tul-abni, near the sources of the Tigris, and captured that city, with many others in the district.

Shalmaneser's attention was now turned to affairs in Babylonia by the king of that country, Marduku-suma-iddin, sending to him for help against Marduku-bela-yuṣatē, King of Khamah, his brother, who had revolted against him, and was ravaging the district of Malmalis. Shalmaneser therefore went to the help of Marduku-suma-iddin, and, after having sacrificed victims "to Rimmon his lord" in the city of Zaban, he marched with his army to the city of Me-Turnat, which he besieged, captured, and spoiled of all its treasure. He then advanced to the city of Gan-nanatē, where Marduku-bela-yuṣatē gave him battle. Shalmaneser was again victorious, and by means of taking possession of the plantations, and damming up the river, he shut up the king in his city.

The next year, B.C. 851, Shalmaneser departed from Nineveh, and, having crossed the upper and lower Zab, besieged, captured, and spoiled the city of Lakhiri. He then again approached Gan-nanatē, but Marduku-bela-yuṣatē refused to give him battle, and fled to the city of Arman among the mountains of Yaṣubi, a district east

of the Tigris, which he made his stronghold. Shalmaneser, having taken and spoiled Gan-nanatě, ascended the mountains after him, and captured him in Arman, which city he also took and spoiled, killing its defenders in the usual fashion. He slew Marduku-bela-yuśatě with the sword, and left not one of his adherents alive. Shalmaneser then states that he offered sacrifices in the cities of Babylon, Borsippa, and Garrad-ilani, to his gods who had prospered his expeditions.

After these pious works, the Assyrian king descended to Kaldi (Chaldea), and received the tribute of the kings of that country. The description of his march, however, is almost lost in consequence of the dreadfully mutilated condition of the record.

This paper will appear *in extenso*, with illustrations, in the next Part of the "Transactions" of the Society, Vol. VI., Part 2.

R. Cull, F.S.A., W. St. Chad Boscawen, and the President, added a few remarks.



The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, December 3rd, at 8.30 P.M., when the following communications will be read :—

- I. "On a Bilingual Inscription in Latin and Aramaic, recently found at South Shields." By Prof. William Wright, LL.D., &c.
- II. "A new fragment in the History of Nebuchadnezzar." By Theophilus G. Pinches.
- III. "Babylonian Tablets." By Dr. Julius Oppert.





This being the first notice circulated amongst the Members of the Society during the present session, it may be well to repeat the following :—

Subscriptions to the Society become due on the 1st of January each year. Those Members in arrear for the current year are requested to send the amount, £1 1s., at once to the *Treasurer*, B. T. BOSANQUET, ESQ., 73, Lombard Street, E.C.

Papers proposed to be read at the monthly Meetings must be sent to the Secretary on or before the 10th of the preceding month.

Members having new members to propose are requested to send in the names of the Candidates on or before the 10th of the month preceding the meeting at which the names are to be submitted to the Council.

Vol. VI., Part 1., of the "Transactions" of the Society has been delivered to the Members. A few complete sets of the preceding publications of the Society can be obtained by application to the Secretary, Mr. W. HARRY RYLANDS, 33, Bloomsbury Street, W.C.

The Library of the Society, at 33, Bloomsbury Street, W.C., is now regularly open to Members on Monday, Wednesday, and Friday, between the hours of 11 and 4, when the Secretary is in attendance to transact the general business of the Society.

As the new list of members will shortly be printed, Members are requested to send any corrections or additions they may wish to have made in the list which was published in Vol. V.

Members are recommended to carefully preserve these "Proceedings," to be bound up with Vol. VII. of the "Transactions," as they will not be reprinted.



PROCEEDINGS  
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BIBLICAL ARCHÆOLOGY.

SESSION 1878-9.

*Second Meeting, 3rd December, 1878.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,  
IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Geological Society :—"Quarterly Journal;" Vol. XXXIV., Part 4, 8vo. London, November, 1878.

List of Members. November 1st, 1878. 8vo. London.

From the Royal Asiatic Society of Great Britain and Ireland :—"Journal," New Series, Vol. IX., Part 2, 1877; Vol. X., 1877-8. London. 8vo.

The following Candidates were nominated by the Council, for election as Members of the Society :—

Edward G. Allen.

Rev. George O. Balleine.

Rev. Joseph Baylee, D.D.

Benjamin Clarke, F.R.C.S.

Miss Hallewell.

Rev. Charles H. Jeaffreson, M.A.

Rev. F. C. Lambert, B.A.

Rev. Ant. Cottrell Lefroy, M.A.

Alfred North, F.R.G.S.

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Breslau Royal and Univ. Library.

Boston Athenæum Library.

Gottingen University Library.

Kiel University Library.

Konigsberg Royal and University Library.

Marburg University Library.

Library of the Parliament of Canada, Ottawa.

Library of the Congress, Washington, U.S.A.

Harvard College Library.

Peabody Institute Library, Baltimore.

Watkinson Library, Hartford.

Library Company, Philadelphia.

Mercantile Library, Philadelphia.

The following were duly elected Members of the Society :—

William H. Allen.	A. S. Liggatt.
C. E. Appleton, D.C.L.	Prof. Alex. McWhorter, U.S.A.
Mrs. Benson.	Rev. Malcolm McLean, M.A.
Professor C. A. Briggs, New York.	Gaskell Millar.
A. Chastel, Paris.	Claude J. Morris.
F. H. Crosier.	J. Cotter Morrison, M.A.
John Dixon, C.E.	Rev. George Jubb Perram, M.A.
J. Dunlop, M.A., U.S.A.	Rev. H. Morton Reed, M.A., U.S.A.
Frank W. Eastlake, Berlin.	Rev. W. B. Robertson, D.D.
William Edwards.	W. D. Reynolds, U.S.A.
Rev. E. H. Gifford, D.D.	Rev. Jno. N. Strassmaier.
Professor C. Goertz, Moscow.	Professor Tiele, Leyden.
George Hay.	William Henry White.
James H. Johnson.	Dr. C. A. Wilkins, Vienna.
H. H. Kitchener, Lieut. R.E.	Rev. Mark Wilks.

Royal Library of Berlin.

| Manchester Free Public Library.

The President, in referring to the recent loss sustained by the Society from the deaths of Mr. W. R. Cooper and Mr. J. Henderson, mentioned, that when the Society was originally projected by the late Mr. Bonomi, himself, and some others in November, 1870, Mr. Cooper was appointed to the office of Secretary.

From this time, up to that when his health broke down and he was obliged permanently to leave London, he devoted his energies to the interests of the Society in the acquisition of members, and the publication of valuable papers. His efforts to secure the welfare of the Society only ceased with his death.

Mr. J. Henderson, F.S.A., was at all times a great lover of antiquities, and although he took no active part in the affairs of the Society, he was one of its earliest members, and always felt for it the warmest interest.



In the absence of the Author, the Rev. A. Löwy read a communication from Professor William Wright, LL.D., of which the following is an abstract :—

“Notes on a Bilingual Inscription in Latin and Aramaic, recently found at South Shields.”

The slab upon which the inscription is engraved was found on the site of the Roman Cemetery, near to what is supposed to have been the Roman Road. It is about 4 feet in length, by 2 feet 3 inches in width ; and occupying more than one-half of the surface beneath a canopy supported by columns is a well-carved figure of a woman seated on a throne or chair, with fruit in her lap, an altar on her right side ornamented with the crescent moon, and a basket of fruit on the ground at her left side. The execution of this figure is excellent, and with the exception of the face being broken away, the whole is in a good state of preservation. At the base of the stone, within a surrounding line measuring 2 feet  $2\frac{1}{2}$  inches in length by  $5\frac{1}{2}$  inches in height, is the following badly-composed Latin inscription in three lines of well-executed letters  $1\frac{1}{2}$  inches in height.

DM · REGINA · LIBERTA · ET · CONIVGE ·  
 BARATES · PALMYRENVS · NATIONE ·  
 CATVALLAVNA · AN · XXX.

or, in English, Erected to the memory of a woman named Regina, of the [British tribe of the] Catuvellauni, who died at the age of thirty, the freed-woman and wife of one Barates, a Palmyrene. Immediately below the line enclosing this inscription is a single line of Aramaic writing, in the cursive Palmyrene character such as was in use at Tadmor during the third and fourth centuries of the Christian era. Transcribed into Hebrew characters it runs thus—

רגינא בת חרי ברעתא חבל

Regina, the freed-woman of Barate. Alas !

When discovered the stone was face upwards, and was unfortunately broken in lifting it ; beneath was found a small quantity of bones, probably those of a horse.

The Rev. A. Löwy drew attention to the fact that the Latin inscription considerably amplifies the scanty information afforded by the Aramaic line of writing. In the latter it is not stated that Regina was the wife of Barates. He observed, if *bath chori* or *bath chere* was intended to convey the meaning of the Latin *liberta*, which seems to be very likely, this apposition does not appear to be in the *status constructus*. If the subordinate term *chori* were connected with the noun following it, we might expect to find the prefix ד ("of") or in a Hebraic form ל ("to") before the proper name *Barata*.

The last word in the Aramaic epitaph has been explained by the learned Author of this paper as an equivalent to the word "alas!" In Mr. Löwy's opinion it is questionable whether the employment of such an interjection would recommend itself to the Eastern writer of the inscription. It is true that the word חבל means "woe;" but such an exclamation is generally attended by some postposition as "woe is unto me" or "upon me."

Dr. Birch remarked that the letters of the word חבל might be understood to be the initials of words implying that Regina departed this life at the age of 30; a reading which would correspond with the Latin.

Mr. Löwy:—It has been suggested that חבל represents initials of certain words, and indeed one might easily assign to the letters the meaning, "Her portion is in life for ever," just as we constantly find on Jewish tombstones the phrase (represented by the initials ב' ה' צ' ת' נ' ח'), "May his (or her) soul be bound up in the bond of the living." But this suggestion would open the door to endless conjectures. Possibly the final word refers to Barates, who came to this country in his character of a חבל (*chobel*) or mariner. A further inquiry into this subject would be of general interest.\*

Theophilus G. Pinches read a paper, entitled "A new fragment of the History of Nebuchadnezzar III."

The Author spoke of the impossibility of writing at the present time a history of Babylonia from native sources, but thought that this desirable object, would, at some future time, probably be accomplished. The following notes, based upon a fragment of a

\* De Vogüé, in his *Inscr. Sémit.* (Paris, 1875), where the word חבל occurs several times, translates it by *mortuus, défunt*. W. H. R.

tablet containing one year of the annals of Nebuchadnezzar III., may be taken as an instalment towards this object. He attributed the dearth of native records of the Babylonian empire in early ages to the troubled state of the country, which was harassed by both internal and external enemies, and in later times to the use of perishable writing material, such as papyrus, &c. The inscription commences with what would appear to be an address of Nebuchadnezzar to some god, probably Bel, praising him for the many benefits which he had conferred upon the king. It then, speaks of somebody, who, trusting to his army, revolted. The thirty-seventh year of Nebuchadnezzar is then mentioned, and it is recorded that somebody, evidently Nebuchadnezzar's general, went down to Mitsir to make battle. The reverse of the fragment begins by stating that the king of Mitsir collected [his troops], and from the words which follow, it seems as if the king of Mitsir had bribed the people of the sea-coast (evidently the Mediterranean) to help him, but the mutilated state of the record makes the translation of the passage very doubtful. Soldiers, horses, and chariots (?), are then mentioned, and the next line states that some persons agreed to help him, and that the person helped trusted to them. After this the ends of a few lines only appear, and then the record breaks off altogether.

The Author showed that it was impossible that this record could refer to any other than Nebuchadnezzar III., as neither the first nor the second of that name reigned long enough to admit of an expedition in the thirty-seventh year of their reigns; so that the only difficulty left was with regard to the identity of the country of Mitsir, a name closely resembling the Mutsur or Egyptians of the Assyrian inscriptions, the only difference being the substitution of *i* for *u* in both syllables of the word. He then gave a summary of the events of the reign of Nebuchadnezzar III., showing the continual hostility manifested by the Egyptians towards the Babylonians, and how Necho and Apries or Hophra, kings of Egypt, continually urged the Jews and inhabitants of Phœnicia to revolt against the Babylonian power. This ended, in B.C. 572, Nebuchadnezzar's thirty-third year, in his marching in person against the Egyptians. Hophra was captured and deposed, and a general named Amasis was made king in his stead, tributary, however, to Babylonia; after this it is generally supposed that no other expeditions were made.

It is not improbable, however, that Amasis became tired of the Babylonian yoke, and, in the thirty-seventh year of Nebuchadnezzar's

reign, revolted and declared war. This supposition is strengthened by the fact that the words "king of Mitsir" are, in one place, preceded by the syllable *śu*, which may be completed A-ma-śu, the probable Babylonian form of the name Amasis. It will, however, be impossible to make certain this important point until more complete records are found.

The thanks of the Meeting were voted for these communications, which will appear in a future part of the Transactions.

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It was announced that, if possible, the Council intended to arrange for the Archaic Classes to be held during next year, and that notice would be sent to the Members of the Society.

Notice was given that the Anniversary Meeting of the Society would be held at 9, Conduit Street, at 8.30 p.m., on Tuesday, January 7th, 1879, when the officers of the Society for the ensuing year would be elected, some alterations made in the rules, and the usual business of the meeting transacted.



PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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SESSION 1878-9.

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*Third Meeting, 7th January, 1879.*

THE REV. CANON ST. VINCENT BEECHEY, M.A.,  
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Archæological Institute of Great Britain and Ireland :—  
“The Archæological Journal,” Vol. XXXV., Nos. 138 and 139, 8vo. London, 1878.

Mélanges Asiatiques, tirés du Bulletin de l’Académie Impériale des Sciences de St. Pétersbourg ; Tome VIII., Livraisons 1 and 2, 8vo. St. Petersburg, 1877.

From the Author :—“Studies on the Times of Abraham,” by Rev. H. G. Tomkins, 4to. London, 1878.

From the Author :—“Nouvelle Chrestomathie Démotique Mission de 1878 ;” “Contrats de Berlin, Vienne, Leyde, &c.,” par Eugène Revillout, 4to. Paris, 1878.

From the Author :—“De Jérusalem à Bir el-Mer’in, fragment du journal d’une excursion faite en Juin, 1874,” par Ch. Clermont-Ganneau, 8vo. (Extrait du Bulletin de la Société de Géographie).

——— “Sur une Inscription Arabe de Bosra, relative aux croisades,” par Ch. Clermont-Ganneau, 8vo., 1878 ; Extrait du Journal Asiatique.

——— “Gomorrhe, Ségor et les filles de Lot” (Lettre à M. F. de Saulcy), par Ch. Clermont-Ganneau. Paris, 1878. Extrait de la Revue Archéologique.

The following Candidates were nominated by the Council for election as Members of the Society :—

Alfred Fowell Buxton.	Moses Lugasy.
The Countess d'Avigdor.	Dr. Leone Weill Schott, Milan.
The Baron Henry de Worms.	
Ambrosian Library, Milan.	Theological Seminary, Rochester.
Theological Seminary, New Brunswick.	John Hopkins University Library, Baltimore.

The following were duly elected Members of the Society :—

Edward G. Allen.	Rev. Charles H. Jeaffreson, M.A.
Rev. George O. Balleine.	Rev. F. C. Lambert, B.A.
Rev. Joseph Baylee, D.D.	Rev. Ant. Cottrell Lefroy, M.A.
Benjamin Clarke, F.R.C.S.	Alfred North, F.R.G.S.
Miss Hallewell.	Berkeley W. Randolph.
Breslau Royal and Univ. Library.	Library of Congress, Washington, U.S.A.
Boston Athenæum Library.	Harvard College Library.
Gottingen University Library.	Peabody Institute Library, Baltimore.
Kiel University Library.	Watkinson Library, Hartford.
Konigsberg Royal and University Library.	Library Company, Philadelphia.
Marburg University Library.	Mercantile Library, Philadelphia.
Library of the Parliament of Canada, Ottawa.	

This being the Anniversary Meeting of Society, the Report of the Secretary for the *Ninth* session, 1877-8, was read.

The following Officers and Council for the current year were duly elected :—

*President*.—S. BIRCH, D.C.L., LL.D.

*Vice-Presidents*.

Rev. Frederick C. Cook, M.A., Canon of Exeter.  
 Rev. Geo. Currey, D.D.  
 The Right Hon. W. E. Gladstone, M.P., D.C.L., &c.  
 Sir William Gregory, C.B., G.C.S.I.  
 The Right Hon. the Earl of Harrowby, K.G., D.C.L.  
 Walter Morrison.



Charles T. Newton, C.B., D.C.L.

Sir Charles Nicholson, Bart., D.C.L., M.D.

Rev. Geo. Rawlinson, D.D., Canon of Canterbury.

Sir Henry C. Rawlinson, K.C.B., D.C.L., F.R.S.

Very Rev. Payne Smith, D.D., Dean of Canterbury.

*Council.*

Rev. Charles Ball, M.A.

Rev. Canon Beechey, M.A.

Thomas Christy

Rev. T. K. Cheyne, M.A.

Richard Cull, F.S.A.

Robert Cust, F.R.A.S.

C. Drury Fortnum, F.S.A.

Edwin Freshfield, M.A., F.S.A.

R. E. Graves.

Chas. Harrison.

Rev. Canon J. B. Lightfoot, D.D.

Rev. Albert Löwy.

J. Manship Norman, M.A.

Wyatt Papworth.

P. Le Page Renouf.

Joseph Sidebotham, F.S.A.

Rev. Geo. A. Trevor.

Prof. W. Erasmus Wilson, F.R.S.

*Hon. Treasurer.*—B. T. Bosanquet.

*Secretary.*—W. Harry Rylands.

*Hon. Secretary.*—Arthur Cates.

*Hon. Secretary for Foreign Correspondence.*—Rev. A. H. Sayce, M.A.

*Hon. Librarian.*—William Simpson, F.R.G.S.

The following proposed alterations in the Rules were submitted to the Meeting and passed :—

*Rule XV.* The words “or be nominated by the Council” to be added.

*Rule XVIII.* The amount of the life composition fee of personal members to be 15 guineas in place of 10. This rule not to come into force as regards existing members until 30th June, 1879.

*Rule XXVII.* The words “may borrow for two months any printed book, &c.,” to read “Any printed book . . . may be borrowed by a member . . . to be retained by those residing in the country for a period not exceeding two months, and those residing in London one month.”

*Rule XLV.* The number of separate copies of papers presented to the authors to be 25 in place of 12.

*Rule XLVII.* This rule to read “A copy of the Society’s publications issued for the year during which he is elected, shall be delivered free to every member not in arrear with the Society, if in stock.”

The following communication on Babylonian Tablets, from Dr. Julius Oppert, was read by the Secretary :—

The object of this paper is to show the difference between the contract tablets of Babylonia and those of Assyria; the latter being for the most part written after an almost invariable formula, it may be said that to know the legal form of one perfectly is to know them all. On the contrary, with regard to those of Babylonia, no two are written in exactly the same legal form, and as they are generally very obscure, it is necessary before one can be properly understood, to search for the special fact peculiar to the particular tablet.

The two tablets here translated have not before even been published in the original. The first is in the collection of M. de Clercq, and is a very fine specimen of its kind.

1. A sale of lands, a field of five-sixths *hemikorion* revenue, with gardens of timber wood, as will be stated, and assessed in value [situated] in the district of the town of Hapisu. The *hemikorion* is that of the town of Dasu. It lies above, towards [the] North, near [the land of] Nabu-edir-napsati, son of Nukaea, son of Egibi, and Kalba, son of Nabu-ahē-idin, son of Sin-nasir, and Nabu-ibni, son of Nabu-iklin, son of Babutu; the descendants of Nabu-habal-idin, son of Nabunnai, and Ina-bitisaggatu-irba, son of Marga, son of Egibi. It lies below, towards [the] South, near [the land of] Ben-ahi-idin, the . . . [? owner] of the field, and Nabu-kitabsi'si . . . , son of Nabu-nasir, son of Mat'. It lies above towards [the] West, near [the land of] Nabu-ikkira, son of Nabu-ahē-idin, son of Egibi, the descendants of E-zi-da-habal-siba, son of Sin-tabni.

It lies below, towards [the] East, near [the land of] Marduk-kin, son of Sala, son of Kanuca, and Marduk-zir-usur, son of Zirya, son of Il-ik-ea. Thus is the field of five-sixths of [an] *hemikorion* revenue [situated] according to the statement [made] and [of] the price of this field. Bene-āhe-idin, son of Kinn-zir, son of Egibi, made with Bel-ballit, son of Basa, son of Siu-zakip, a contract on two *minas* one *drachma*, and handed it over after the payment of the entire price, and he gave him according to his wish two measuring staffs of two hands length in silver.

Instead of the two *minas* one *drachma*, the two measuring staffs of two hands length in white silver will be the security which is now in the hands of Ben-ahē-ib-idin, son of Kin-zir, son of Egibi, and

which for Bel-ballit, son of Basa, son of Sin-zakip is [to be taken as] the equivalent of the price of the field. The entire price has been fixed, the party has no repentance, it will not be revoked mutually, it will be stated [in a different manner].

Whomsoever, amongst the brethren, the sons included, the servants and female slaves of Bel-ballit swears thus :—This field has not been given, and the price has not been fixed ; the man who shall make the eviction will have to pay the price, and he will be fined for the twelvefold sum. This has been agreed to in this deed, in the presence of :— [Then follow the names of the witnesses, eight in number.] In the city of Bit-Abu-rim, the month Tishri, the fourth day, in the first year of Nabunid, King of Babylon.

The second tablet translated, which is from the collection in the Louvre, is a Succession Settlement, and reads as follows ;—

Treaty of the transfer of silver from the residuary estate which Nabu-ahē-idin, son of Sula, son of Egibi, owed to Bal'-sanu, son of Bel-ahē-idin, son of Sin-zakip, and after the death of Nabu-ahē-idin, Ki-marduk-balat, son of Nabu-ahē-idin and Bel'-sanu, son of Bel-ahē-idin, agreed thus with each other :—

Three *minas* sixteen *drachmas* which Ki-marduk-balat [or Itti-Marduk-balat] would take from the residuary estate, the mother widow shall make over to the house of her son. The capital of four *minas* and a half, the father assigned [to] Ki-Marduk-balat, and transferred it to him, as first born son ; from those four *minas* [of] silver, the amount of the debt and delay interests [?], repentance money and security [of] value Barkasa and Nabu-lu-irsi shall give them to Bel'-sanu, as to their first born brother. They are mutually responsible as to all the transferred possessions. Their . . . . . of their tablets, the changing of their donations, [unintelligible line] . . . . . [they engage] the seeds according to the treaty, which they possess near the mouth of the River of Borsippa, from which their brother gathers like them the harvest, and mutually . . . . . [the end of this line is illegible]. [Then follow the witnesses], Babylon, in the month of Elul, the 16th day, in the 3rd year of Cambyzes King of Nations,

Dr. Oppert discusses the probability of the date read by Mr. Theo. G. Pinches, as the 11th year of Cambyzes.\* He takes it

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\* This paper, with that of Mr. Theo. G. Pinches, will be printed in full in a future part of the Transactions.

to be an error for the *first*, if not, he contends that the discovery of a tablet dated in the 11th year ought not to be allowed to overthrow the statements of Herodotus, Ptolemy, &c.

He points out that no tablets are known dated in the 9th and 10th year of Cambyses, and with reference to the supposed co-regency, suggests as a probable explanation of the difficulty, that the legal obligation of the deed may have originated in the time of Cyrus, and not been settled until the reign of Cambyses.

Mr. Theo. G. Pinches then remarked—that not being a chronologist, he had no personal or private system of chronology to advance. He had laid the matter before the Society in July last as a curious if not important discovery, for others to make use of or not as they thought fit.

The character which he had read as the 11th year of Cambyses, he stated was perfectly clear. The tablet had been examined by several well-known Assyriologists, and they one and all had decided that his reading was correct, the wedges in question being undoubtedly the numeral 11.

The subject matter of the tablet being a loan of silver for six months, it could therefore in no way refer to the final sentence as suggested by Dr. Oppert.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, February 4th, at 8.30 p.m., when the following communications will be read:—

Memoir of the late Joseph Bonomi, by William Simpson.

The Will of a Coptic Monk, translated by Eugène Revillout.



PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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SESSION 1878-79.

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*Fourth Meeting, 4th February, 1879.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Society:—Proceedings; Vol. XXVIII., Nos. 190, 191. 8vo. London, 1878.

From the Royal Geographical Society:—"Monthly Record of Geography;" New Monthly Series, Vol. I., No. 1. 8vo. London, Jan., 1879.

From the Palestine Exploration Fund:—Quarterly Statement. January, 1879. London. 8vo.

From the Author:—"Manufacturing Arts in Ancient Times, with Special Reference to Bible History." By James Napier, F.R.S.E., &c. London. 8vo. 1874.

From the Author:—"De quelques Navigations des Egyptiens sur les côtes de la mer Érythrée." Par G. Maspero. Extrait de la Revue Historique. 8vo. Paris, 1878.

From Miss Rogers:—"Sinai Photographed, or Contemporary Records of Israel in the Wilderness." By Rev. Charles Forster, B.D. Folio. London, 1862.

The following have been purchased by the Council for the Library of the Society :—

“Revue Archæologique ;” Vol. XXXV. and Vol. XXXVI. 8vo. Paris, 1878.

“Zeitschrift für Ägyptische Sprache und Alterthumskunde ;” Vol. XVII. Folio. Leipzig, 1878.

“Hieroglyphische Grammatik, &c.,” von Heinrich Brugsch. Folio. Leipzig, 1872.

“Die Aegyptische Denkmäler in St. Petersburg, Helsingfors, Upsala und Copenhagen,” von J. Leiblein. 8vo. Christiania, 1873.

The following Candidates were nominated by the Council for election as Members of the Society at the next Meeting on March 4th :—

William Beamont.  
Rev. W. W. Spicer.  
Robert Stewart.

Mrs. Thos. Wiltshire.  
Christopher Henry Windle.

The following were elected Members of the Society :—

Alfred Fowell Buxton.  
The Countess d'Avigdor.  
The Baron Henry de Worms.

Moses Lugasy.  
Dr. Leone Weill Schott, Milan.

Ambrosian Library, Milan.  
Theological Seminary, New  
Brunswick.

Theological Seminary, Rochester.  
John Hopkins University Library,  
Baltimore.

A Memoir of the late Joseph Bonomi, Vice-President of the Society, by William Simpson, was read. Remarks were added by the President and the Rev. Canon Beechey.

M. Eugène Revillout communicated a Translation of the Will of a Coptic Monk, which will be printed in full in the next Part of the Transactions. The document is a very long one, and the following is only a very brief abstract :—

The original deed is No. 2 of the collection of Coptic Papyri at Boulaq, and the Coptic text has been already published by M. Revillout in his work, “Papyrus Coptes,” a copy of which he presented to the Library of the Society. The deed was executed at the exact period when the Arabs conquered Egypt, or about the year A.D. 640. It commences, “In the name of the holy and consubstantial Trinity. The 6th of the month of Athyr, of the year of the Arabs. . . . &c.” Unfortunately the exact date is wanting. It proceeds, like many other documents made about the same period,



and now preserved in the public and private collections of Europe, from the village of Djeme, called in Byzantine Greek *χαστρον Μενόνιον*. At Mount Djeme, or the Mountain of Djeme, was situated the celebrated monastery of St. Phœbamon, and it was whilst living as a monk at this place that Paham, the son of Epiphanes, a priest of St. Colluthe, at Psenantonios, in the *nome* of the town of Coptos, made his will.

He had three children by his wife Susanna, viz., Paphnouti, Jacob, and Thatré a daughter. His eldest son Paphnouti, who with his issue was dead at the date of the will, had married against his father's wish, and evidently much to his sorrow. Paham leaves nothing to his wife who survived him, but leaves particular instructions that she is to be treated as is customary with other widows without children. He says, "Send her away! She must go to her own house as quickly as possible, and she must return to the town from whence she came."

To his second son, Jacob, he addresses the will, leaving everything he possesses, including two *holocotes* and a half which belonged to Paphnouti; to him, his children, and the children of his children for ever, and all those he shall choose; or, as he expresses it in one place, "I give to thee all, everything I have written, and that which I have not written, and that which I have not thought of writing, and that which I have not remembered to write."

Paham states that he has already given to Thatré, his daughter, her share of everything he possessed, but if anything descends to Jacob and Thatré from their mother, it is to be divided into three portions: one for Jacob, one for Thatré, and "the third to make *agapoe*, in favour of the souls of those who are dead, that is to say, Paphnouti, of Susanna his mother, and of Martyria, the mother of Susanna." After some arrangements in case of certain eventualities, Paham describes the various houses, &c., which had descended to him from his ancestors, giving the situation and boundaries of each. Thatré, his daughter, is to occupy one during her life. He several times mentions that he has written the will with his own hand, and near the end of it adds: "It is firm and without appeal in every place where it shall be shown." Then follow the names of five "other men worthy of trust," who have been called at the request of Paham to witness it. Finally, an endorsement by the writer of all it contains, and the wish that "the one who comes to annul this act, contrary to my wish, may be a stranger to all communion of Christians."

NOTE.—Referring to the remarks made by Mr. Pinches, in the report of the Meeting held on the 7th of January, it may be well to state that the tablet of which the subject matter is a loan of silver for six months, is the one referring to the supposed co-regency of Cyrus and Cambyses.

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The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, March 4th, at 8.30 p.m., when the following communications will be read:—

I. "On the True Sense of an important Egyptian Word [Ká]." By P. le Page Renouf.

II. "On a recently discovered text of Assur-natsir-pal. B.C. 885." By E. A. Budge.



PROCEEDINGS  
OF  
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SESSION 1878-9.

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*Fifth Meeting, 4th March, 1879.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &C.,  
IN THE CHAIR.

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THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Geographical Society :—" Proceedings and Monthly Record of Geography ;" Vol. I., No. 2. Feb. 1879. 8vo. London.

From the Royal Asiatic Society of Great Britain and Ireland :—" Journal ;" Vol. VIII., Parts 1 and 2. 1875-6. " Fifty-second Annual Report," 1875. " Journal ;" Vol. XI., Part 1. 1879. 8vo. London.

From the Royal Society of Literature :—" Transactions ;" Second Series, Vol. XI., Part 2. 1876. Part 3. 1878. 8vo. London.

From the Editor (Walter Besant, M.A.) :—" The Literary Remains of the late Charles F. Tyrwhitt Drake, F.R.G.S." 8vo. London. 1877.

From the Author (St. John Vincent Day, C.E., F.R.S.E.) :—" The Pre-Historic Use of Iron and Steel, etc." 8vo. London. 1877.

The following have been purchased by the Council for the Library of the Society :—

“Elements de la Grammaire Assyrienne.” Par Jules Oppert.  
Seconde édition. 8vo. Paris. 1868.

“Etat actuel du déchiffrement des Inscriptions Cunéiformes.”  
Par J. Oppert. Extrait de la Revue Orientale et Américaine.  
8vo. Paris. 1861.

The following Candidates were nominated by the Council for election as Members of the Society, at the next meeting on April 1st :—

Edward Brooke.

Rev. W. H. Sewell.

Astor Library, New York, U.S.A.

The following were submitted for election as Members of the Society, having been nominated by the Council on February 4th :—

William Beamont.

Rev. W. W. Spicer.


Robert Stewart.

Mrs. Thomas Wiltshire.

Christopher Henry Windle.

The President, in announcing the death of Dr. C. E. Appleton, Mrs. Ranyard, and S. M. Drach, expressed the loss the Society had sustained.

Mr. P. le Page Renouf read a paper “On the True Sense of an important Egyptian Word,” which will be printed in full in a future part of the Transactions. The following is a brief abstract :—

The Egyptian word  *ka* occurs in numberless texts. It has generally of late years been supposed to signify *person, self, entity, essence*, and has sometimes been considered as a mere phonetic support of pronominal suffixes. This view is completely incorrect. The word only occurs in religious texts, and implies an object of religious worship. It is used for the images of gods and the departed. But its most important signification is living image. Every man had his ghostly double, or *genius*, residing in the unseen world, which had to be propitiated in this world, and with which he was united after death. There are numerous representations of the king propitiating his own *ka*, and it was customary to swear by the *ka* of the king, as the Romans swore by the *genius* of the Emperor. The gods

themselves, and even localities, had their *kas*; and from the time of Rameses II., at least, we find *victory*, *wealth*, and other divine gifts, personified and worshipped under the name of the Fourteen *kas*.

The Rev. A. Löwy observed—

The word *ka*, in the sense of “image,” might help to explain the origin and meaning of some obscure Hebrew terms connected with idolatrous and superstitious practices which had been condemned by the prophets of Israel.

Jeremiah (ch. vii. 18, and xlv. 19) speaks of *kavanim* (כּוּנִים) or small figures made of dough in honour of the queen of heaven. This practice appears to have originated in Egyptian idolatry (see Jeremiah, xlv. 12—16). With the introduction of a foreign superstition naturally came the foreign designation. *Ka* (כּ) may be the Egyptian term denoting “image,” and *van* or *un* (וּן) would be the affix common to numerous Semitic nouns.

A second form is *ki-un* (כִּיּוּן), occurring in Amos (ch. v. 26). In the sense of image or a stellar deity it is employed in other Semitic languages.

The hapax legomenon *qà-qà* (Leviticus, xix. 28), might be a secondary derivative of the same Egyptian etymon *ka*, as now explained by Mr. Renouf. The translation of the difficult passage in Leviticus would then be: “*Ye shall not imprint [literally, put] upon yourselves any tracing of an image.*”

Dr. Birch considered that Mr. Renouf had very clearly shown the mystical meaning of the word *ka*. There was great difficulty, he stated, in arriving at the exact meaning of the abstract ideas mentioned in the “Book of the Dead,” &c. No passage was to be found which states the immortality of the *ka*, but a single passage mentions the “soul” as “ever living.” The adventures in the “Book of the Dead” may be those of the *ka*, but the *shade* also accompanied the body. The *ka* could receive offerings, &c., and therefore might well be considered the same as *eidolon*. It would be important to know exactly what the Egyptians thought of the soul, and the exact difference between the *shade* and the *ka*. He thought the *shade* (*ḫaibi*) was probably a kind of protector of the soul.

Remarks were also added by R. Cull, F.S.A., Theophilus G. Pinches, and Rev. Hy. Geo. Tomkins.

A communication from Mr. Ernest A. Budge “On a recently

discovered 'Text of Assur-nazir-pal, with Translation and Notes,' was read by the author : —

The tablets on which this text is engraved were discovered by Mr. Rassam, with the other treasures, in the mound of Balawat. They were found in a curious oven-like alabaster coffer, close to the entrance of the temple dedicated by Assur-nazir-pal to the god Makhir, near the north-eastern side of the ancient Assyrian stronghold.

Mr. Budge gave a short account of the leading events in the reign of Assur-nazir-pal, who appears to have been an able ruler, and, as stated by the late George Smith, "coming to the throne after a period of depression and inactivity, during which the power of Assyria had been seriously curtailed, and her territories reduced, he revived the military power of the empire, and again carried the arms of Assyria to Lamma in the east, and to the coast of the Mediterranean on the west. Assur-nazir-pal may be looked upon as the founder of the late Assyrian empire, which from his time gradually increased with but little check, until it reached its greatest limits."—"Assyria," p. 45.

His reign lasted twenty-five years (B.C. 885-860), and like many of the Assyrian kings, he was a great warrior. He states on these tablets or altar slabs :—"From the ford (or bank) of the river Tigris unto the land of Lebanon and the great sea of the land of Lacie to its extent—the land of Lukhi, to the city of Raphék, to his [my] feet he [I] caused to submit," etc.

He also appears to have given much time to the building and restoration of palaces and temples. The principal ones of Kalah (Nimroud), of which the original city, said to have been built by Nimrod, nothing is known, were built by Assur-nazir-pal; also he repaired with great splendour the palace of Nineveh, and the ancient temple of Ishtar there, repaired B.C. 1080, by Sam-si-Vul, King of Assyria. In the tablets under notice, he mentions a city bearing a name usually understood to have been the inner wall of the great city of Babylon. But from the following lines it is clear that a city was so named by Assur-nazir-pal himself :—"Of the countries of Nairi throughout, I brought. That city afresh I took. The city Imgur-Bel its name I called; this temple with the bricks of my palace then I built. An image of Makhir, my Lord, in the midst then I set up. To the land of Lebanon then I went; beams of cedar wood, surman wood, cypress wood I cut down. Beams of cedar wood



upon this temple I brought. Doors of cedar wood I made; upon the edge copper I bound, for its gates," etc.

Three tablets were found; one so much damaged by fire as to be almost illegible; those from which the present translation has been made having been closed up in the coffer were preserved from damage. They measure twelve and a half inches in length by eight inches in width, and two and a half inches in thickness. Variant readings occur in the tablets, all of which were pointed out; also some other peculiarities, the most important of which is the division of the words by straight lines. This was, probably, an early step towards the division of words by a diagonal wedge, as seen in the Persian text of the Behistun inscription. Mr. Budge mentioned the value of these divisions, by which we are enabled to know the exact division of each word, and also when any group of wedges is to be read as an ideograph.

A complete translation of the inscription was given with the different readings from both tablets, also an analysis of the more important words.

Remarks were added by G. Bertin, E. A. Budge, R. Cull, F.S.A., and Theo. G. Pinches.

A letter from Dr. Oppert, referring to the tablet bearing the supposed date, 11th year of Cambyses, was read by the Secretary.

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The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, April 1st, at 8.30 p.m., when the following communications will be read:—

“Historical Inscriptions of Seti I. in the Temple at Karnak.”  
By E. L. Lushington, D.C.L., &c.

“A Lawsuit heard before the Laocrites during the reign of Ptolemy Soter.” By Eugène Revillout.





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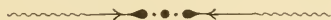
SESSION 1878-79.

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*Sixth Meeting, 1st April, 1879.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings ; Vol. XXVIII., No. 192. 8vo. London, 1879.

From the Geological Society :—The Quarterly Journal ; Vol. XXXV., Part I. (No. 137). 8vo. London, 1879.

From the Royal Geographical Society :—"Proceedings and Monthly Record of Geography ;" Vol. I., No. 3. 8vo. London, 1879.

From the Royal Archæological Institute of Great Britain and Ireland :—"The Archæological Journal ;" Vol. XXXV., No. 140. 8vo. London, 1879.

From the Victoria Institute :—The Journal of Transactions ; Vol. XII. 8vo. London, 1879.

From the Author :—"Keilinschriften und Geschichtsforschung. Ein Beitrag zur Monumentalen, Geographie, Geschichte und Chronologie der Assyrier." Von Eberhard Schrader. 8vo. Giessen, 1878.

From the Publishers, Messrs. S. Bagster & Son :—"Records of the Past." 8vo. Vol. X. London, 1878. Vol. XI. London, 1879.

The following Candidates were nominated by the Council for election as Members of the Society at the next Meeting on May 6th :—

Rev. James Anderson, D.D.

Rev. Charles A. Berry.

Rev. Robert Gwynne, B.A.

Thomas J. Leeming, Prince Edward's Island.

Professor William Sloane, Princeton, U.S.A.

Robert Pringle Stuart.

The following were duly elected Members of the Society, having been nominated by the Council on March 4th :—

Edward Brooke.

Rev. W. H. Sewell.

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Astor Library, New York, U.S.A.

The President announced with regret the loss the Society had suffered by the recent death of the Rev. Canon Lane, one of the early Members of the Society.

A paper on "The Historical Inscriptions of Seti I. in the Temple at Karnak," by E. L. Lushington, D.C.L., &c., was read by the Secretary.

These inscriptions and sculptures recording the victories of Ramenna Seti Menepthah, or, as he is most commonly called, Seti I., son of the first, and father of the second Ramses, are to be found with many other valuable records in the great Temple of Ammon, at Karnak. He reigned 51 years, *c.*B.C. 1455 to 1407. The temple, which is more ancient than any other building in Thebes, has been much added to by the kings of Egypt, who ornamented it with sculpture, statues, and obelisks. Seti I. during his reign commenced to carry out his idea of nearly doubling its size, and began to build the Great Hall, with its hundred columns, and adorned it inside and outside with innumerable sculptures. He did not live to complete this *chef-d'œuvre* of Egyptian art, but it was finished by his son, Rameses II., or the Great. Although, owing to the destruction

of the upper portion of the walls a great quantity of the interesting historical bas-reliefs are lost, there still remains a long series or chronicle of the victories of Seti, which commence on the northern side, and relate to the conquests made by the king in the early years of his reign. They give representations of lakes, fortified towns, &c., &c., and all the various scenes of the field of battle. The succession of countries passed through by the conquering army on their return are singularly but ingeniously represented. A woody and well-watered country is indicated by trees and lakes, and the importance of each town by the size of the fort representing it. Rivers—the Nile in particular is explained by crocodiles and fish peculiar to that river, and a bridge serves as a communication with the opposite bank. This is very remarkable, as Sir Gardner Wilkinson observes, showing as it does that they had bridges over the Nile at that early period. Sometimes the horses' names are engraved above or below them, as likewise the names of towns, fortresses, or waters by which the royal army passes on its march.

The various inscriptions have been figured in Lepsius' "Denkmäler;" Champollion's "Notices Descriptive des Monuments de l'Egypte et de Nubia;" Brugsch, "Recueil de Monuments Egyptiens;" Dümichen's "Historische Inschriften;" Rosellini's "Monumenti Reali;" and Champollion's "Monuments Egyptiens." They are frequently alluded to and in part quoted by recent historians of Egypt; but a consecutive translation is here for the first time attempted.

The victories represented and explained in the sculptures consist principally of those over the Rutennu, the Kharu (or Syrians), the Shasu, the Chita, the Tehennu, the storming of the Fort of Katesh, &c., &c. After having established his dominion in the conquered countries he returned to Egypt, and dedicated the spoil and captives of the conquests he had made to the deity of Thebes.

Remarks were added by Sir Charles Nicholson, Bart., Rev. A. Löwy, Mr. Villiers Stuart, Prof. Erasmus Wilson, Dr. Birch, and the Secretary.

A translation, by M. Eugène Revillout, of a document recording a lawsuit tried before the *Laocrites* during the reign of Ptolemy Soter (B.C. 305 to 285), was read by the Secretary.

This suit is what would now be called an act of ejectment, made

by certain persons whose names are not stated. From the deed it appears that in the ninth year of Alexander the Great, a woman named Tsechons had made over to Pchelchons a house which she possessed at Thebes. She was, however, allowed to occupy it during her life; but when, in the 8th year of Ptolemy Soter, she died, Pchelchons wished to enter into possession of the property and to dispose of it; the persons entitled in reversion expectant upon the decease of Tsechons came forward and disputed her right to dispose of the estate. Pchelchons had already sold the house in the same year to Neschons, against whom the original plaint was laid. Pchelchons summons the two sons of the original vendor, Tsechons, to prove his right to sell the property, and sustain the suit in their position of the heirs of Tsechons.

M. Revillout quoted several other deeds referring to the transfer of the property, from which he gave extracts.

They throw much light on some intricate forms of Egyptian law, particularly the mode of procedure necessary to complete a sale, and make it perfectly legal.

Remarks were added by the President.

Thanks were returned for the communications.

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The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, May 6th, at 8.30 p.m., when the following communications will be read:—

I. Notes on Vegetable Remains from the Egyptian Tombs. By John R. Jackson, Esq.

By the kind permission of Sir Joseph Hooker, a number of objects will be exhibited.

II. The Talmud in relation to Biblical Archæology. By Rev. Josiah Miller. M.A.



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SESSION 1878-79.

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*Seventh Meeting, 6th May, 1879.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &C.,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Society:—Proceedings; Vol. XXVIII., No. 193. 8vo. London, 1879.

From the Society of Antiquaries of London:—Proceedings, &c. 2nd series. Vol. VII., No. 5. 8vo. 1879.

From the Geological Society:—The Quarterly Journal; Vol. XXXV., Part I. (No. 137). 8vo. London, 1879.

From the Royal Geographical Society:—"Proceedings and Monthly Record of Geography;" Vol. I., No. 4, and No. 5. 8vo. London, 1879.

From the Royal Archæological Institute of Great Britain and Ireland:—"The Archæological Journal;" Vol. XXXVI., No. 141. 8vo. London, 1879.

From The Palestine Exploration Fund:—The Quarterly Statement. 8vo. London, April 1879.



From the Author :—"The Religion of Zoroaster considered in Connection with Archaic Monotheism." By Robert Brown, Jun., F.S.A. 8vo. London, 1879. Reprinted from Journal of Victoria Institute.

The following have been purchased by the Council for the Library of the Society :—

"Chrestomathie Egyptienne." Par M. Le Vicomte de Rougé. 4 parts. 8vo. Paris. 1867—1876.

"Les Inscriptions Historiques de Ninive et de Babylone, aspect général de ces documents examen raisonné des versions Françaises et Anglaises." Par A. Delattre, S.J. Paris. 8vo. 1879.

The following Candidates were nominated by the Council for election as Members of the Society at the next Meeting on June 10th :—

Miss Louisa Hope.  
John Pim.  
Mrs. Eustace Smith.

The following were elected as Members of the Society, having been nominated by the Council on April 1st :—

Rev. James Anderson, D.D.  
Rev. Charles A. Berry.  
Rev. Robert Gwynne, B.A.  
Thomas J. Leeming, Prince Edward's Island.  
Professor William Sloane, Princeton, U.S.A.  
Robert Pringle Stuart.

A communication was read by the Author.

"Notes on Vegetable Remains from the Egyptian Tombs." By John R. Jackson.

The small collection of seeds, fruits, &c., from the tombs at Thebes, sent to the Kew Museum by Consul Calvert, of Alexandria, is interesting, as throwing a light on the botanical origin of some vegetable remains hitherto unidentified, notably the fruits of *Hyphane Argun*, which have been previously described as *Areca Passalacquæ*, in consequence of having seminated albumen, a character which

prevails in *Arca*, but not in other species of *Hyphænc*. The Doum Palm (*Hyphæne Thebaica*) is well known in Egypt on account of the branched or forking habit of its trunk as well as for the edible nature of its fruits, or rather the outer portion of the fruit, for the inside is hard and bony. The outer portion, when fresh, has a strong flavour of gingerbread, and is of a brown colour. This part of the fruit seems to have been made into cakes, judging from one large mass sent to Kew. Another point of interest is the identification of some small round leaves with those of *Juniperus Phœnicia* as against those of *J. excelsa*, a coniferous plant occurring in Asia Minor and other neighbouring countries, while *J. Phœnicia* is distributed throughout the Mediterranean region. As no conifers occur in modern Egypt it is to be inferred that these fruits came into Egypt in the course of trade or commerce. From an examination of a piece of the wood of a mummy case, and comparison of it with that of *Cordia Myxa*, it would seem clear that these cases were made of this wood.

A number of the objects were exhibited.

The Rev. Alex. Taylor asked whether recent experiments bore out the statements frequently made that grains of corn brought from the tombs of ancient Egypt are found, if planted, to grow at the present day. There had been several examples of wheat said to be thus grown from the ancient grains, and it was a question of the deepest interest for what space of time a seed would retain its vitality.

The Secretary, in repeating the question of Mr. Taylor, read an extract from a circular addressed to the late Dr. Lee, of Hartwell, dated so far back as 1841. It had originally enclosed an ear of "resuscitated mummy wheat," grown, as stated by Mr. M. F. Tupper, from a grain brought by Sir J. Gardner Wilkinson from the Thebaid. After giving a short description of the wheat, &c., the circular referred to *The Times* and other newspapers of October 10th, 1840, or thereabouts, as containing further details on the subject.

Dr. Birch said that grains of wheat could not be preserved alive for a long period, because the seat of their vitality was very slightly protected by a thin covering. This covering could not prevent their drying up and the carbonization of the tissues.

Mr. George Murray stated that recently a supposed re-cultivation of "mummy wheat" had come under his notice. Photographs had been taken of the plants raised—the photograph upon examination

proved to be that of the oat! a plant quite unknown in ancient Egypt. In reply to the question of Mr. Taylor, he remarked that the longest case on record of seeds retaining their vitality was that of a *Nelumbium*, which had remained in the Sloane Collection for a period of 180 years, and on being planted by the celebrated Robert Brown, had germinated, and was now to be seen in the Botanical Exhibition Room of the British Museum. The very dense covering of the seed of the *Nelumbium* prevented desiccation, and thus preserved the power of germinating for this long period. Wheat had no such protection of sufficient density to preserve this power for so long a time.

Remarks were also added by R. Cull, F.S.A., and R. Cust, and J. R. Jackson.

A paper, entitled "The Talmud in Relation to Biblical Archæology," by the Rev. Josiah Miller, M.A., was read by the Author.

The object of this paper is to advocate the translation of the Talmud into English as a work of the utmost service to Biblical Archæology. It was explained that the Talmud lacks the interest and value in Biblical study that it would possess if instead of being a number of treatises on subjects, it ran parallel historically with the Bible. The large reference to the Bible in its pages was however shown, and its claim to be based thereon, and to be explanatory and supplementary.

The subject of the origin of the Talmud was treated of, and the Biblical interest belonging to its first inception and subsequent literary production was also referred to.

The Author showed by illustrations given, and the necessary quotations, that such a translation might be expected to be of great service, (*a*) in illustrating many points mentioned in the Assyrian cuneiform inscriptions; (*β*) in explaining the language and allusions of Scripture, and (*γ*) its use in determining the text or in fixing the precise meaning of any word of the Bible was discussed. A *résumé* was given of the wide range of subjects treated in the Talmud, with suggestions as to the use that might be made of this vast store of knowledge in the archæological studies of to-day. Information was added as to the Talmudic translations, and means of translation at present available.

The opinions of Surenhusius, Muhlius, Buxtorf, Lightfoot, Wageuseil, Selden, Schœttgen, Deutsch, and others were quoted to show the advantage to be derived from such a work of translation, and the disadvantages that had arisen from its neglect, and it was shown that their opinions had been justified by the use they had made of their Talmudic knowledge in their Biblical commentaries and other works.

The Rev. A. Löwy thought that the voluminous size of the Babylonian Talmud would in itself be an insurmountable difficulty in publishing a complete translation of it. The cost of translating and publishing its 2,947 folio pages would consume as large an amount of money as might suffice to found a college for teaching the Talmud. The Talmud is written in what may be termed "a contracted style." An English paraphrase could not be compressed into less than six times the number of such pages as are required for the original text. Besides, it has to be remembered that then there might be equal claims for translations, or rather paraphrases and explanations, of the Jerusalem Talmud (which is of about a fourth part in length of the Babylonian Talmud) of the ancient Midrashim, or Expositions of the Pentateuch and some other portions of the Hebrew Scriptures, and finally of the Talmudical "Additamenta." The extent of such a prodigiously expensive undertaking must show that the scheme is impracticable.

Mr. Löwy agreed with Mr. Miller, as indeed all must agree who have given a thought to this subject, that the Talmud contains an immense quantity of information bearing on philology, antiquities, national folk-lore, jurisprudence, the sciences of botany and zoology, medicine and astronomy, &c., &c.; but at the same time it contains so much that is of no interest to the majority of students, that few persons would be found to wade through a translation of this voluminous work, and therefore there would be few to purchase it. The earnest student must always content himself to go back to the original sources. Mr. Miller had, with much industry, drawn attention to translations of parts of the Talmud, and his list might still be considerably increased. Acknowledging Mr. Miller's great merit in having brought this subject under public discussion, Mr. Löwy observed, that in his opinion the following desiderata existed with respect to Talmudical studies :—

- I. A "Bibliographia Talmudica," giving a complete list of works written on the Talmud.

- II. Scholia on the Talmud, such as have been commenced by Dr. Wiesner, in Germany.
- III. Systematic monographs on important subjects contained in the Talmud.
- IV. Prizes to elaborate such works as have just been referred to, and encouragement to the publication of such Talmudical lexica (almost concordances), as have been undertaken by Dr. Kohut, in Hungary.

Remarks were added, coinciding with the same views, by the Rev. Alexander Taylor and Mr. Thomas Tyler.

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The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, June 10th, at 8.30 p.m., when the following communications will be read :—

- I. The Abyssinian, or Aethiopic Book of Baruch. Translated by Rev. J. M. Rodwell, M.A.
- II. Egyptian Documents relating to the Statues of the Dead. By G. Maspero.
- III. Early Babylonian Inscriptions. By W. St. Chad Boscawen.



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*Eighth Meeting, 10th June, 1879.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings ; Vol. XXVIII., No. 194. 8vo. London, 1879.

From the Royal Geographical Society :—"Proceedings and Monthly Record of Geography ;" Vol. I., No. 6. 8vo. Lond., 1879.

From the Royal Asiatic Society of Great Britain and Ireland :—Journal, New Series ; Vol. XI., Part II. 8vo. Lond., April, 1879.

From the Anthropological Institute of Great Britain and Ireland :—Journal ; Vol. VIII., No. 3. 8vo. Lond., Feb., 1879.

From The Palestine Exploration Fund :—The Quarterly Statement. 8vo. London, January and April, 1873, April, 1877. Completing the volumes from 1873 to the present date.

"Catalogue of the Library Founded by Rev. Daniel Williams, D.D." Vol. III. 8vo. London, 1870. And the "Supplement." No. 1. Containing the additions to the end of 1877. 8vo. London, 1878.

From the Astor Library, New York :—"Annual Report." 1878.

From the Author :—"Manetho und der Turiner Königspapyrus," &c. Von Professor Franz Joseph Lauth. 8vo. München, 1865.

From the Author :—"Aegyptische Chronologie, basirt auf die vollständige Reihe der Epochen seit Bytes-menes bis Hadrian-  
[No. VIII.]



antonin, durch drei volle sothisperioden—4380 jahre." Von Prof. Dr. Franz Joseph Lauth. 8vo. München, 1877.

From the Author:—"Histoire des ames dans l'Égypte ancienne, d'après les monuments du musée du Louvre. Par G. Maspero. (Revue Scientifique, No. 35, 1<sup>er</sup> Mars) 1879. 4to. Paris.

From the Author:—Les monuments Égyptiens de la Vallée de Hamamat. Extrait Revue Orientale et Américaine. 8vo. Paris, 1879.

From the Author:—"Christian Care of the Dying and the Dead." By Rev. W. H. Sewell, M.A. 8vo. London, 1878.

From R. Inwards:—Portrait of the late S. M. Drach.

The following have been purchased by the Council for the Library of the Society:—

"Les Écritures Cunéiformes Exposé des Travaux qui ont préparé la Lecture et l'Interprétation des Inscriptions de la Perse et de l'Assyrie." Par Joachim Ménant. Seconde Edition. 8vo. Paris, 1864.

"Das buch der schrift enthaltend die schriften und alphabete aller zeiten und aller völker des gesammten erdkreises." Von Carl Faulmann. Folio. Wien, 1878.

The following Candidates were nominated by the Council for election as Members of the Society at the next Meeting on July 8th:—

Prof. William G. Blaikie, D.D., Edinburgh.

Rev. James Cooper, M.A., Forfar.

Charles A. Flint, Canterbury.

Frederick Thos. Hall, Barnet.

John Hirst, Saddleworth.

Rev. H. H. Vowles, Bermondsey.

The following were duly elected as Members of the Society, having been nominated by the Council on May 6th:—

Miss Louisa Hope. John Pim. Mrs. Eustace Smith.

*Mr. Arthur Cates*, in inviting the attention of the meeting to a proof of one of the plates of "The Bronze Ornaments of the Palace Gates, from Balawat," proposed to be published under the auspices of the Society, said, that the subject the work was intended to illustrate was familiar to the Society, from the full description which had been read by Mr. Pinches, in November last, of which an abstract would be found in the Proceedings for that month, and from

the elaborate articles which had been published in *The Times*, of 21st August, 1878, and 29th May, 1879.

A prospectus with full particulars had been sent to every member, and it was intended to reproduce, in the brilliant manner shown by the specimen exhibited, the whole of the bronze ornaments and relievos which had excited so much interest, and which, for the history of art-costume and customs, were for the period of 850 B.C. of equal value to the reliefs of Trajan's Column for the military costume of that period. It was therefore impossible to overrate the value of the publication, while the price was small for the extent of the work : about ninety large plates for a subscription of five guineas—the price fixed being only sufficient to cover the cost of production. He therefore hoped the intending subscribers would at once send in their names to the Secretary.

This was the first experiment of separate publication, and would, if it should succeed, probably be the commencement of a series which would be issued as opportunity might offer, in illustration of antiquities bearing on the objects of the Society. The great interest of the subject now undertaken, and the admirable manner in which the bronzes were reproduced, made it a worthy commencement to such a series, and deserving of complete success.

The following communication was read :—

“The Abyssinian or Aethiopic Book of Baruch.” By Rev. J. M. Rodwell, M.A.

This was a translation from the original Geez, as printed in Dillman's *Chrestomathy*, of one of those apocryphal writings of which there are many in use in the Abyssinian Church. In most MSS. of the Scriptures, this book is found placed next to Jeremiah, and has the following title: “The Remainder of the Words of Jeremiah, as written in the letter of Baruch.” Its subscription is—“Here ends the Letter of Baruch, and the residue of the words of Jeremiah.” The contents differ from the Syriac letter of Baruch, printed in the London and Paris Polyglots. It presents these novel events not given elsewhere: mention of Baruch's residence in the neighbourhood of Jerusalem during the many years of the captivity in Babylon—of the sojourn of Jeremiah there during the same period—of his opposition to those of his people who had married Babylonian women—of his being stoned to death on his return to Jerusalem; and of the founding of Samaria by the Jews who had

married heathen women—all of which particulars are opposed to the facts of history.

Mr. Rodwell discussed the question of the date of the book, and considered that it might be safely assigned to the latter part of the fourth century.

A paper, by M. G. Maspero, was read on “The Egyptian Documents relating to the Statues of the Dead.”

After translating a portion of the text of the great inscription at Beni Hassan, which mentions the *Ka-priest* and the *Ka-room*, M. Maspero quoted other inscriptions relating to the conveying of statues of the dead to the *Ka-room*, the duties of the *Ka-priest*, and to the sacrifices for a dead person's statue.

These statues, it was mentioned, were generally engraved with a special formula. They represented the dead man, and were used for a body by his *Ka*. They had a special priest called the *Priest of the Ka*, or the *Ka-priest*, whose duty it was to provide for the necessities of the *Ka*.

Contracts were made by the great men of Egypt during their lives with the priests of the town which they inhabited, to serve for them in this office. They gave a portion of their property to the temple in order that the congregation should give to their statue bread and beer, &c., &c. A number of such agreements were translated, and the texts analysed in illustration and explanation of the passage quoted from the inscription of Beni Hassan.

A communication from W. St. C. Boscawen, entitled “Early Semitic Inscriptions from Babylonia,” was read by the writer :

In this paper were collected and translated a number of Semitic inscriptions, several of which were here published for the first time.

From a tablet now in the Musée de Louvre, in Paris, which was discovered at Mughiar, the site of the ancient Chaldean metropolitan city of Ur, the home of the Hebrew patriarch, the author translated a short Semitic inscription of a very early Akkadian king named Dunegi. From this text it was shown that at, in least B.C. 2700, there had existed a Semitic element in the population of Babylonia. Mr. Boscawen then proceeded to deduce from the inscriptions numerous facts in evidence of this Semitic population being bands of traders from the Arab tribes on the west bank of the Euphrates. These tribes, who are called in the astronomical and other early

inscriptions the Sukhi, he pointed out were to be identified with the *Σακκαία* of Ptolemy, and the Shuhites or שוּחִים of the Scriptures.

These Sukhi, he showed, by their habits of marauding warfare and plundering raids, alternated with trading expeditions from the valley of the Euphrates to the West, possessed all the characteristics which had marked the Semitic race from the earliest period until the present day. He then deduced from the lexographical inscriptions examples showing that these Semitic traders had given to the Akkadian city population of Babylonia many words and technical trade terms. They had substituted for a corn standard of currency in the land a silver tariff; and from the Semitic root *kas'pu* (Heb כֶּסֶף), the Akkad had borrowed and adopted the word *kisip*—“*sum*,” “*price*,” “*amount*.” He showed also that the introduction of the *Mana*, as a standard of weight, was due to these early traders.

He then traced briefly the rise of Semitic population until the period of the Elamite and Kassite dynasty, B.C. 2300, when the Semitic element was at its strongest, and ruled in the upper part of the land of Babylonia, having for its capital the city of Agane, founded by Sargon I.

The site of Agane he showed was to be identified with the city Agama mentioned by Ptolemy and also by the Talmudic writers. This city became the centre of the kingdom ruled by the water-baby king Sargon I. (B.C. 2300). The author then pointed out the importance of Babylonian history of this period, and showed the high position which the Semitic traders had attained to in the profits of the empire.

He pointed out how the Semitic dynasty of Sargon, which was mainly composed of settlers of Arab descent, who had become influenced by Akkadian culture and taken to settled agricultural habits, still retained both the marked Semitic characteristics of war and trade.

A sketch was then given of the Elamite and Kassite dynasties by whom the Semitic line was overthrown.

The author then pointed out that there could be little doubt, that at that period, when there was the great struggle between Semitic and Non-Semitic races in Babylonia, ending in the defeat of the latter, that the Hebraic migration took place.

Appended to the paper were translations of several interesting inscriptions, among them a newly discovered Semitic inscription of

Khammu-ragas, which proved that he was the builder of the great temple of Nebo and Merodach in Borsippa.

There was also appended to the paper a translation of a curious Semitic tablet relating to a trade dispute, which was tried in the reign of Khammu-ragas (B.C. 2000) by a judge sitting in the temple of the Sun-god at Larsa :—

“Zini-Dimmiri and Iriba-Sin a litigation had.

To arrange it to a judge they brought it.

To the temple of the Sun-god they entered.

In the temple of the Sun-god a settlement they brought about.

The slave Lus-samar-Samas and the bondwoman Lislima to Iriba-Sin belong.

The slave Ipsinan and the slave Anamnan-lamazai to Zini-Dimmiri belong.

The statute in the temple of the Sun-god they proclaimed.

Brother with brother should be amicable. Should not quarrel.

Over all things a brother should be fair to his brother.

All things he should not hold.

By the names of Sin, Shamas and Merodach, Sar-Kimuna, and Khammu-ragas the king they swore.”

The names of several witnesses, priests, and civilians were attached, and the tablet was dated in the year when the King Khammu-ragas the worship of Anu, Anunit and Nana proclaimed.

Remarks were added by Dr. Birch, G. Bertin, Rev. B. Cooper, R. Cust, Theo. G. Pinches, and W. St. C. Boscawen.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, July 8th, at 8.30 p.m., when the following communications will be read :—

I. Excavations and Discoveries in Assyria. By Hormuzd Rassam, F.R.G.S.

II. Le décret de Ptah Totunen en faveur de Ramsès II. et de Ramsès III. Par Edouarde Naville.

# SOCIETY OF BIBLICAL ARCHÆOLOGY.

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## *Secretary's Report*

FOR THE YEAR 1878.

---

*Presented at the Anniversary Meeting, January 7th, 1879.*

---

LAST year, notice of the deaths of esteemed and valued Members of the Society formed a prominent feature of the Report, and on this occasion it will not be less so.

First among those whose loss we have to regret must be named :—

1. JOSEPH BONOMI, *Vice-President*, who for his general merits and learning had the respect and esteem of all; while, as regards this Society, he may be regarded as one of its founders. As an active member of those societies which preceded it, he, with others, arranged the basis on which this was established, and with satisfaction found it attain a vigorous existence. An interesting memoir of him, which has been prepared by Mr. W. Simpson, will be read before the Society, and be printed in the Transactions.

2. WILLIAM R. COOPER, *Secretary*. Associated from the first period with the organization and conduct of the Society, Mr. Cooper, until the complete failure of his health about two years since, devoted his energies and his time to its interests; and even during his illness and enforced absence from London, he continued to bestow on the promotion of its success hardly less labour and pains than when in the enjoyment of health:—his first and only thought was how to advance its prosperity, and leave in a foremost position in the literary world the Society whose existence owed so much to his unflinching exertions:—his loss will be deeply felt, and his devotion to



the work of his office will make the duties of his successor even more difficult than they would otherwise have been. At the Meeting following his death, Dr. Birch summed up in feeling terms the services Mr. Cooper had rendered to the Society, and the estimation in which they were held by the Council and Members.

3. PROFESSOR CHARLES SEAGER, *Member of Council*, attended the Oriental Congress held at Florence in the autumn, and there attacked by sudden illness,—to the great regret of a large number of his friends, who appreciated his great learning, and esteemed his gentle modesty,—in a few hours succumbed to the disorder. Many students in those branches for which he was distinguished have to deplore the loss of a kind and courteous friend, and of a generous assistant in their studies ; while the Council regret that so valuable a member of their body should have been taken from them so suddenly in a foreign land, when, to some extent, representing the Society at the Congress.

The Hon. C. W. Goodwin, highly distinguished as an Egyptologist, the Rev. C. G. Geldart, Mr. John Henderson, and Mr. Charles Fox may also be mentioned as among the many lost to the Society during the past year.

The papers read at the ordinary Meetings have not been of less interest than has been the case in previous years :—Eighteen communications in all have thus been brought before the Members, and of these may be specially mentioned : On the names of Brass and Copper in the Cuneiform Language of Chaldea and Assyria, by François Lenormant. The Rev. William Houghton contributed a long and interesting paper upon The Hieroglyphic, or Picture origin of the characters of the Assyrian Syllabary ; the Rev. A. Löwy, one on Kurdish Folk Lore, in the Kurdo-Jewish dialect, and Mr. Theophilus G. Pinches the first portion of a description of the Bronze Gates of Shalmaneser II., discovered by Mr. Rassam at Balawat. M.M. Revillout and Oppert have also sent valuable communications to the Society.

There have been printed in Vol. VI, Part 1, Babylonian dated Tablets, and the Canon of Ptolemy, by Mr. W. St. Chad Boscawen, with the adjourned discussion thereon. On a Cypriote Inscription, now in the Museum at Constantinople, by Dr. Paul Schröder. Sur quelques noms de Maladies en Accadien et Assyrien, par François

Lenormant. Notes and observations upon the Sabæan Inscriptions at Bombay, by Dr. D. H. Müller. Notes on certain Cypriote Inscriptions, by Isaac H. Hall. Notes upon the Assyrian Report Tablets, with Translations, by Theophilus G. Pinches. Viceroy Joseph's Official Despatches, &c., by S. M. Drach. Revised Chronology of some Assyrian Kings, by Dr. Julius Oppert. On some early Babylonian and Akkadian Inscriptions, by Mr. W. St. Chad Boscawen. Un Contrat de Mariage, par E. Revillout. On a Fragmentary Inscription of Psametek I., by Miss Gertrude Austin. The Defence of a Magistrate Falsely Accused, translated by H. F. Talbot, F.R.S., &c., &c.

And in the second part of the volume, now in the press, there will be included M. Lenormant's Paper on the Names of Brass and Copper in the Assyrian Language. The Rev. W. Houghton's communication mentioned above, with numerous illustrations. Some remarks on the Supposed Tomb of St. Luke at Ephesus, by Mr. Wm. Simpson; and on the Antiquities of Ephesus, by Mr. J. T. Wood. Notes on the Himyaritic Inscriptions in the Museum at Bombay, by Lieut.-Col. Prideaux, some remarks on which, by Dr. Müller, were printed in Vol. VI, Part 1. Translations of a Coptic Lawsuit, and the Will of a Coptic Monk, by M. Eugène Revillout. Translations of Assyrian Incantations to Fire and Water, by Mr. Ernest A. Budge, and Some Notes of the Assyrian Religion and Mythology, by Mr. W. St. Chad Boscawen. The paper by Mr. Pinches on the Bronze Gates of Shalmaneser II. will appear in a subsequent part, and will be fully illustrated.

In the Report for 1877, allusion was made to the difficulty which had been encountered, in the endeavour to find one whose means and qualifications, would render him a competent successor to Mr. Cooper, in the office of Secretary. This difficulty has now been happily removed, and in Mr. W. Harry Rylands the Council have found a gentleman whose earnest interest in the aims and objects of the Society; no less than his unsparing labour in carrying out the executive details of its working, lead them to hope that his acceptance of the office of Secretary, may be a fresh starting-point for the Society, and be in the future looked back to as the period at which its real development commenced.

The first duty which fell on Mr. Rylands was the revision of the roll of Members, with a view to eliminate therefrom the names of all

deceased, withdrawn, or disqualified. This has necessarily been a work of much time and patience; and although the roll has by his exertions assumed a more satisfactory shape than formerly, it will require further revision.

During the year 90 new Members have been added to the roll, and its constitution is now :—

Ordinary Members	. . . . .	445
Lady Members	... ..	55
Public Libraries	... ..	7
		<hr/>
		507
Foreign Honorary Members	... ..	32
		<hr/>
Total	... ..	<u>539</u>

the flow of candidates for election continues in a most satisfactory manner, it is anticipated that as the Society continues to develop it will further increase. A considerable number of Public Libraries in Europe and America have become subscribers, since the roll was made up.

Members will have observed the recent alteration in the form of the monthly notices, which have now assumed the shape of "Proceedings," in which Mr. Rylands anticipates that he will be enabled not only to place in the hands of the Members, a fuller account of the proceedings at the ordinary meetings than has hitherto been possible but also by the co-operation of the Members, to establish a medium of communication on subjects interesting to the Society.

By the aid of Messrs. Ainsworth, Camps and Sharpe, trustees of the fund, and the assistance of the Treasurer, a sum of £49 17s. 2d., formerly belonging to the Syro-Egyptian Society, and dividends accrued thereto, £14 18s. 4d., have been transferred to this Society, and with one of the life compositions (hereafter to be invested in place of being, as heretofore dealt with as ordinary income) has been invested as £76 4s. 9d. New Three per Cent. Annuities, in the names of Dr. Birch, B. T. Bosanquet, and Arthur Cates as trustees, thus forming the basis of a Reserve Fund.

The Balance Sheet, which is appended hereto, has been prepared by the official accountant and duly audited. It shows clearly the very satisfactory progress made by the Society; and that the total receipts

during the year having been £725 13s. 5d., and the expenditure, including the above-mentioned sums invested, £572 1s. 9d., there is an available cash balance of £153 11s. 8d. to be carried forward, which will be appropriated towards the expense of producing Vol. VI, Part 2, the printing of which is far advanced. It is with satisfaction that the Council can state that beyond this and the current ordinary expenses there is not any outstanding liability owing by the Society.

The resumption and continuance of the Archaic Classes is a matter of great importance for the encouragement of students in Assyrian and Egyptian learning: the measures to be adopted have the earnest consideration of the Council, and Mr. Rylands would be glad to receive any communications from Members desirous to assist in this object.

So soon as he has succeeded in bringing into order the more routine portions of his secretarial duties, the attention of Mr. Rylands will be turned to the Library, which is now assuming some importance. Among the most interesting donations of the year may be mentioned Dr. August Eisenlohr's "Ein Mathematisches Handbuch der Alten Aegypter übersetzt und erklärt," being a facsimile and translation of the large Mathematical Papyrus Rhind in the British Museum, with much valuable information by the editor. From M. Eugène Revillout, his "Nouvelle Chrestomathie Démotique," "Le Concile de Nicée," "Vie et Sentences de Secundus," "Roman de Setna," "Etude Egyptologiques," "Papyrus Coptes," &c., &c.; from M.M. Guieysse and Lefébure, "Le Papyrus Funéraire de Soutimès," and, from the Treasurer, the last work of the late George Smith, left unfinished at his death, and edited by Prof. Sayce, "History of Sennacherib," &c., &c. The Zeitschrift für Ägyptische Sprache, and other journals, now lie upon the library table.

The arrangements made with Mr. Rylands will enable the Council to realize the intention formed when the offices in Bloomsbury Street were taken, that they should form the centre of communication of those interested in Archaic studies, and a library of reference be there established, which should be readily accessible to the Members. With a view to realize this object, Mr. Rylands attends at No. 33, Bloomsbury Street, on Monday, Wednesday, and Friday in each week, from 11 a.m. to 4 p.m., and will be happy to receive all desirous of information respecting the Society.

ARTHUR CATES, *Hon. Sec.*

# SOCIETY OF BIBLICAL ARCHÆOLOGY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31st, 1878.

**Dr.**

1877. Jan. 1st.—Balance in hand	£	s.	d.
Subscriptions for 1878	...	53	7 7
Arrears from former years	...	412	0 6
Life Contributions	...	29	8 0
Sale of Transactions	...	42	0 0
Fund transferred from the Syro-Egyptian Society	£	s.	d.
Over-due dividends on same	...	49	17 2
	...	14	18 4
One half-year's dividend on £76 4s. 9d. New Three per Cents. ...	...	64	15 6
		1	2 10

**Cr.**

Rent to date	£	s.	d.
Printing Vol. V, Part 2, Vol. VI, Part 1, Stationery, Bookbinding, &c.	...	86	2 0
Secretaries' Expenses	...	284	16 3
Official Auditor's Fee	...	56	0 0
Postages of Transactions, &c.	...	1	11 6
Carriage, Housekeeper, Travelling, &c.	...	24	13 2
Commission, Sale of Transactions	...	38	5 10
	...	5	7 6
Syro-Egyptian Society Fund	£	s.	d.
Over-due dividends on the same, £14 18s. 4d., with one Life Commission, £10 10s., invested as £26 7s. 7d. Stock	...	49	17 2
	...	25	8 4
		75	5 6
Balance carried to 1879	...	572	1 9
	...	153	11 8
		£725	13 5

Audited and found correct, January 3rd, 1879,

G. MACLARAN.

WILLIAM H. WHITE.

ASSETS.

Subscriptions still outstanding for 1878.  
The Library Furniture and Effects at 33, Bloomsbury Street.  
The Transactions in Stock :—

Reserve Fund invested in New Three per Cent Annuities,  
£76 4s. 9d.

33, BLOOMSBURY STREET, W.C.,

January 3rd, 1879.

LIABILITIES.

Printing, Rent, and Current Expenses, accruing for 1879.

W. HARRY RYLANDS, Sec.





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*PROCEEDINGS*  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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*NOVEMBER*, 1879,

TO

*JULY*, 1880.

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PUBLISHED AT  
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1880.

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Page 24, line 12 from foot, *for* Cast *read* Cust.

Page 49, *for* the following were submitted for election *read* the  
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PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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TENTH SESSION, 1879-80.

---

*First Meeting, 4th November, 1879.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,  
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Society :—Proceedings ; Vol. XXVIII., No. 195. Vol. XXIX., Nos. 196 and 197. 8vo. London, 1879.

From the Geological Society :—Quarterly Journal ; Vol. XXXV., Part II. (No. 138). Part III. (No. 139). 8vo. London, 1879.

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography ; Vol. I., Nos. 7, 8, and 9. 8vo. London, July, August, and September, 1879.

From the Royal Asiatic Society of Great Britain and Ireland :—Journal ; Vol. X., Part III. 8vo. London, 1879.

From the Archæological Institute of Great Britain and Ireland :—The Archæological Journal ; Vol. XXXVI., No. 142. 8vo. London, 1879.

From the Smithsonian Institution :—The Annual Report. 8vo. Washington, 1878.

From the Palestine Exploration Fund :—Quarterly Statement. 8vo. London, July, 1879.

From the Author :—"Cyprus : its History, its Present Resources, and Future Prospects." By R. Hamilton Lang. 8vo. London, 1878.

From the Author :—"Nouveau fragment d'un commentaire sur le second livre d'Hérodote." Par G. Maspero. (Extrait de l'annuaire de l'association pour l'encouragement des études grecques en France, 1878). 8vo. Paris, 1879.

From the Author :—"Le livre des Respirations d'après les manuscrits du musée du Louvre. Texte, traduction, &c., par P. J. de Horrack. 4to. Paris, 1877.

From the Author :—"Les Lamentations d'Isis et de Nephtys, d'après un manuscrit Hiératique du Musée Royale de Berlin. Par J. de Horrack. 4to. Paris, 1866.

From the Author :—"Le Roman de Setna. Par E. Revillout. Reprinted from the Revue Archéologique. 8vo. Paris, 1879.

From the Author :—"Étude Historique et Philologique sur les décrets de Rosette et de Canope. Par Eugène Revillout. Reprinted from the Revue Archéologique. 8vo. Paris, 1879.

From the Author :—"Essai sur la Mythologie Égyptienne. Par Paul Pierret. 8vo. Paris, 1879.

From Mrs. Charles Pickering. Chronological History of Plants, Man's Record of his own Existence illustrated through their names, uses, and companionship. By Charles Pickering, M.D. 4to. Boston, 1879.

From George Bertin :—"Divi Cæcilii Cypriani, Carthaginensis Episcopi, Opera Omnia. Accessit J. Firmici Materni. 8vo. Lyons and Paris, 1847.

From George Bertin :—"L. C. Firmiani Lactantii Opera Omnia, 8vo. Lyons and Paris, 1845.

The following were nominated by the Council for election at the next meeting on December 2nd :—

Edward Hardcastle, M.P.

Rev. S. J. O'Hara Horsman, Woodbridge.

Rev. J. E. Kittredge, New York, U.S.A.

F. William Lucas, F.L.S., Upper Tooting, S.W.

Dr. John Mill, Camberwell, S.E.

Rev. A. E. Northey, M.A., Bishop's Stortford.

W. D. Paine, Reigate.

Rev. J. Osborne Seager, M.A., Stevenage.

Rev. C. A. Swainson, D.D.

The following were duly elected Members of the Society, having been nominated on June 10th :—

Prof. William G. Blaikie, D.D., Edinburgh.

Rev. James Cooper, M.A., Forfar.

Charles A. Flint, Canterbury.

Frederick Thos. Hall, Barnet.

John Hirst, Saddleworth.

Rev. H. H. Vowles, Bermondsey.

A communication sent from Mossul, by Hormuzd Rassam, F.R.G.S., giving an account of his excavations in Assyria, &c., was read by the author :—

Mr. Rassam commenced this interesting account of his connection with the explorations in Assyria and Babylonia, which dated from the time he joined Sir Henry Layard, in his first expedition, by an account of his important discovery, at Kouyunjik, of the Palace of Assur-bani-pal, the grandson of Sennacherib. No correct account has yet been published of the extraordinary manner in which Mr. Rassam discovered the palace. Many inscriptions of great value have been obtained from it, and in the Assyrian Basement Room, at the British Museum, are preserved numerous sculptures, exhibiting with great delicacy of execution and freedom of design, hunting and battle scenes of Assur-bani-pal, or Sardanapalus, which originally ornamented this palace.

In 1876 Mr. Rassam visited Constantinople, but a firman was not then obtained. Mr. Layard having obtained the requisite permit in 1877, Mr. Rassam again proceeded to Mossul. A large number of workmen were placed at Kouyunjik to search for inscriptions in the Palaces of Sennacherib and Assur-bani-pal, and a few others were employed to dig in unexplored spots. A little time earlier Mr. Rassam had heard of a mound called Balawat, situated about 15 miles to the east of Mossul, where some copper plates bearing inscriptions and Assyrian figures had been found. Aware of the great difficulty that would be encountered in making excavations at this place owing to its being covered with Sabbak graves, Mr. Rassam exerted every effort to obtain the required permission. A

long and interesting account was given how these difficulties were at last overcome, and the excavations commenced. The result was, with the discovery of many other antiquities, the recovery of the bronze plates from the gates of the Temple of Balawat, reproductions of which are to be published by the Society, and a coffer containing two alabaster tablets inscribed by Assur-nazir-pal, a translation of which was read before the Society in March last by Ernest A. Budge. A description of the form of the temple, &c., was given, and the position in which the gates were found, &c., &c.

The paper will be printed in a future part of the Transactions, with plans and drawings of the different sites excavated.

The thanks of the Meeting were returned for this communication.

Dr. Oppert in expressing the pleasure he had experienced in hearing Mr. Rassam's description of his explorations in Assyria, wished to call attention to what would be a new field for excavations.

Constant reference is made in the Cuneiform Texts to an Island which in the Sumerian language is written *Nitukki*, and may probably be translated "The Original Land." It must refer to some place situated in the Persian Gulf. Dr. Oppert at first read the Assyrian characters *Dilmun*, identifying the Island with *Deylam* in the neighbourhood of Bender-Busheer. Further consideration had, he stated, caused him to abandon this opinion, and to read the name *Tilvan*, identifying the place with the *Tylos* of the ancients, referred to by Theophrastus, Arrian, and Ptolemy, but more particularly by Pliny (Book VI. 148, XII. 38, XVI. 221), whose references are of considerable importance. Amongst the ancients, *Tylos* was celebrated for its pearl-fisheries, the production of cotton, and also for the best timberwood for vessels. It is agreed that Tylos is to be identified with the modern *Samak*, *Owal*, or *Bahrein*, in the Persian Gulf. From this Island came the principal deities of the Assyrian Pantheon, and it was probable that from the sea at this place, arose the monsters who, as we are told in the Chaldean legend, taught mankind the arts and sciences.

Strabo, who calls it *Tyrus*, like Stephen of Byzantium, states that from this place, and the neighbouring Island of Aradus, the Phœnicians had their origin, and it was the opinion of Dr. Oppert that if some scientific excavations were made at this place, much light would be thrown on the early history of the world. Dr. Oppert wished further to correct the mis-statement first made before this



Society, and often repeated, that Egibi was a banker at Babylon, and that the numerous tablets now in the British Museum were receipts for loans. But there are not only loans, by far the greater number concern sales of land, of houses, barter of sheep, cessions of debts or of certain servitudes, matrimonial settlements, agreements concerning successions ; and these deeds are almost always in the form of judgments issued on account of the non-fulfilment of obligations.

The name of *Egibi* occurs, as also the names of thirty other men, in this manner:—A son of B, man Egibi; C son of D, man Ereru; E son of F, man Bassiya; G son of H, man Nabunnai. These names, or those of Trani, Dabibi, Nursin, Zabinasisa, Zabiea, &c., are never those of the acting persons, but mentioned in the third place, from Assarhaddon (680 B.C.) down to Artaxerxes Ochus (360 B.C.). This circumstance excludes all idea of parentage: the foresaid names are tribal ones, as in Athens, Acamas, Oencus, Aegeus, Pordion and others. The most numerous tribes seem to have been those of Egibi and Nursin; and if the name of the tribe is not mentioned, we find some indication of the social position, or employment. As the name of *Egibi* occurs the most frequently among the whole thirty, Dr. Oppert stated it would be found upon examination that *Egibi* had some hundreds of sons, and must have lived at least upwards of two centuries.

Dr. Oppert added some remarks on his system explaining the sources of chronology of Genesis, shortly enclosed in the following scheme :—

	HEBREW.	CHALDEAN.
Creation ... ..	7 days ... ..	1,680,000 years
Antediluvian period ...	1,656 years, or $23 \times 72$	432,000 years, or $6,000 \times 72$
Postdiluvian period {	Until the birth	Eveehoas and
	of Abraham . 292 years	Chomasbelus 5,100
	Until the end	84 other
	of Genesis ... 361 ,,	Kings ... 34,080
	<hr/> 653	<hr/> 39,180, or 653 sosses.

These are the same numbers, with different temporary unities :—

	HEBREW.	CHALDEAN.
Creation ... ..	168 hours ... ..	168 myriads of years
Antediluvian period {	460 years = 24,000 weeks	93,600 years = 18,720 lustres
	414 ,, = 21,600 ,,	108,000 ,, = 21,600 ,,
	782 ,, = 40,800 ,,	230,400 ,, = 46,080 ,,
	<hr/> 1,656 ,, = 86,400 ,,	<hr/> 432,000 ,, = 86,400 ,,
	<hr/> 86,400 = $60 \times 60 \times 24$	

	HEBREW.	CHALDEAN.
Postdiluvian period ...	$\left\{ \begin{array}{l} 292 \text{ years} \\ 361 \text{ ,,} \end{array} \right $ <hr/> 653 years	$\left\{ \begin{array}{l} 12 \text{ sothiac periods at } 1,460 = 17,520 \text{ years} - 292 \text{ sosses} \\ 12 \text{ lunar } \text{,,} \quad 1,805 = 21,660 \text{ ,,} = 361 \text{ ,,} \end{array} \right $ <hr/> 39,180 years = 653 sosses.

At the request of the Rev. Dr. Currey, Dr. Oppert kindly promised to lay before the Society at an early date, papers which should embrace his opinions on the various subjects touched upon in his remarks.

Remarks were added by R. Cull, F.S.A., Rev. Basil Cooper, Dr. Oppert, H. Rassam, Rev. E. N. Stott, and the President.

A communication, entitled, "Le Décret de Phtah Totunen en faveur de Ramsès II. et de Ramsès III.," by M. Edouard Naville, was read.

In this paper M. Naville gave translations of two stelæ. The first was erected in the great temple of Abu Simbel, by Rameses II. Numerous sculptures are to be found in the temple, recording his victories over the Asiatics; but he appears to have wished to leave behind him some other fitting record of his exploits. This he erected in the form of a stele about 10 feet in height, between the two pillars of the sanctuary of the temple. It contains, in 37 lines of hieroglyphics, the praises of the monarch, written in solemn and poetical terms. M. Naville considered that it, without doubt, held a famous place in the sacred literature of Egypt.

A copy of the inscription was taken by Champollion, who speaks of it as "un monument fort curieux et d'un genre tout à fait particulier." This copy was published, but with the text reversed, and without the picture which is above it, in "Les Monuments de l'Egypte et de la Nubie," Vol. I., pl. 38. A more correct representation is given by M. Lepsius ("Denk. III.," 194), and by M. Renisch, in his "Chrest. Egypt.," pl. XIII. The other stele is that erected by Rameses III. upon one of the pylons of the temple which he built to Ammon, at Medinet Habou. Finding the poetical composition of Rameses II. better fitted than any other to express the glory which he himself had gained, Rameses III. caused it to be engraved anew. This inscription has only been twice copied: by M. Dümichen, who has published it in his "Historische Inschriften, I. 10; and by M. de Rougé.

Although several extracts have been translated and published, the one submitted to the Society by M. Naville was the first giving a complete translation of the text, in which the differences of the two inscriptions were given, with a series of notes and explanations.

Amongst the people conquered by Rameses II. may be mentioned the Aouentem, the Temouon, the Hebonou, the Hetaou, the Tenfou, and the Emtebebon; and those of Rameses III., Tirona, Tarbousa, Karona, Chibour, 'Ataro, &c.

Thanks were returned for this communication.

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The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, December 2nd, at 8.30 p.m., when the following papers will be read :—

- I. "On the Samaritans in Talmudical Writings." By the Rev. A. Löwy.
- II. "An Account given by a Samaritan, in A.D. 1713, on the Ancient Copy of the Pentateuch at Nablus." By the Rev. A. Löwy.

## ERRATA.—VOL. VI., PART 2.

OWING to the absence of Mr. Simpson during the time his Memoir of the late Mr. Bonomi passed through the Press, the following have been overlooked :—

Page 560, line 6, *for* Adams *read* Adam.

Page 563, line 10, *for* sepulchre *read* enclosure.

Page 566, line 6, *for* Sonakim *read* Souakim.

Page 567, line 4 from foot, *for* Sakhru *read* Sakhra.

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Subscriptions to the Society become due on the 1st of January each year. Those Members in arrear for the current year are requested to send the amount £1 1s., at once to the *Treasurer*, B. T. BOSANQUET, ESQ., 73, Lombard Street, E.C.

Papers proposed to be read at the monthly Meetings must be sent to the Secretary on or before the 10th of the preceding month.

Members having new members to propose are requested to send in the names of the Candidates on or before the 10th of the month preceding the meeting at which the names are to be submitted to the Council. On application, the proper nomination forms may be obtained from the Secretary.

Vol. VI., Part II., of the "Transactions" of the Society has been delivered to the Members. Only a few complete sets of the Transactions of the Society now remain; they may be obtained by application to the Secretary, Mr. W. HARRY RYLANDS, 33, Bloomsbury Street, W.C.

The Library of the Society, at 33, Bloomsbury Street, W.C., is open to Members on Monday, Wednesday, and Friday, between the hours of 11 and 4, when the Secretary is in attendance to transact the general business of the Society.

As a new list of members will shortly be printed, Members are requested to send any corrections or additions they may wish to have made in the list which was published in Vol. VI., Part 2.

Members are recommended to carefully preserve these "Proceedings," to be bound up with Vol. VII. of the "Transactions," as they will not be reprinted, and if lost can only be supplied at a charge of 3*d.* each, or 2*s.* the whole Part.

PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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TENTH SESSION 1879-80.

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*Second Meeting, 2nd December, 1879.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,  
IN THE CHAIR.

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THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Society of Antiquaries :—Proceedings ; Second Series, Vol. VII., No. 6, with Title and Index to Vol. VII. 8vo. London, 1879.

From the Geological Society :—Quarterly Journal ; Vol. XXXV., Part IV., No. 140. List of Fellows, &c., Nov. 1st. 8vo. London, 1879.

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography ; Vol. I., No. 10. 8vo. London, October, 1879.

From the Anthropological Institute of Great Britain and Ireland :—Journal ; Vol. VIII., No. 4. 8vo. London, 1879.

From the Royal Society of Literature :—Transactions ; Second Series, Vol. XII., Part I. 8vo. London, 1879.

From the Archæological Institute of Great Britain and Ireland :—  
The Archæological Journal ; Vol. XXXVI., No. 143. 8vo.  
London, 1879.

From the Palestine Exploration Fund :—Quarterly Statement.  
October. 8vo. London, 1879

From the Academy :—*Mélanges Asiatiques tirés du Bulletin de  
l'Académie Impériale des Sciences de St. Pétersbourg ;*  
Tome VIII., Livr. 1 et 2. St. Pétersbourg, 1877.

From the Author :—Valdemar Schmidt, *Assyriens of Ægyptens  
gamle historie ; 2 Vols.* 8vo. Kjobenhavn, 1877.

From the Author :—*Leçons d'épigraphie Assyrienne.* Par  
Joachim Ménant. 8vo. Paris, 1873.

From the Author :—*Inscriptions de Hammourabi, Roi de Baby-  
lone.* Par Joachim Ménant. 8vo. Paris, 1863.

From the Author :—*Les Cylindres orientaux du Cabinet Royal  
des Médailles à la Haye.* Par Joachim Ménant. 8vo. Paris,  
1879.

From the Author :—*L'Inscription de Bavian, Texte, Traduction et  
Commentaire Philologique, etc.* Par H. Pognon. Première  
Partie. 8vo. Paris, 1879. No. 39 of the Bibliothèque de  
l'Ecole des Hautes Études.

From the Author :—*The Bronze Gates of Balawat in Assyria.*  
By Theo. G. Pinches. Reprinted from British Archæological  
Association. 8vo. September, 1879.

From the Author :—*Studies, Biblical and Oriental.* By Rev.  
William Turner. 8vo. Edinburgh, 1876.

From Robert Bagster :—*An Elementary Grammar of the  
Egyptian Language.* By P. le Page Renouf. 4to. London,  
1875.

From Robert Bagster :—*Egyptian Texts.* Selected and arranged  
by S. Birch, LL.D., for the use of Students. 4to. London, 1877.

From Robert Bagster :—*Chaldean Magic, its origin and develop-  
ment.* By Francis Lenormant. 8vo. London, 1878.

The following has been purchased by the Council for the  
Library of the Society :—

*Répertoire Assyrien (Traduction et Lecture).* Par Ed. de  
Chossat. 4to. Lyon, 1879.

The following were nominated by the Council for election at the next meeting on January 6th, 1880 :—

Rev. Alfred Cave, B.A., Watford.  
Rev. Charles Gutch, B.D., Dorset Square, N.W.  
Rev. Thomas Sole Rundle, M.A., Barnstaple.  
Miss A. Scott Moncreif, Edinburgh.  
Rev. Ed. J. Selwyn, M.A., Ashford, Kent.  
William George Stuart, Hyde Park Gardens, W.

The following were duly elected Members of the Society, having been nominated on Nov. 4th :—

Edward Hardcastle, M.P.  
Rev. S. J. O'Hara Horsman, Woodbridge.  
Rev. J. E. Kittredge, New York, U.S.A.  
F. William Lucas, F.L.S., Upper Tooting, S. W.  
Dr. John Mill, Camberwell, S.E.  
Rev. A. E. Northey, M.A., Bishop's Stortford.  
W. D. Paine, Reigate.  
Rev. J. Osborne Seager, M.A., Stevenage.  
Rev. C. A. Swainson, D.D.

The Rev. A Löwy read the following two papers :—

### I. On the Samaritans in Talmudical Writings.

After an introductory notice of literary sources on the history and the condition of the Samaritans, Mr. Löwy stated that he wished to treat of that period in the history of the Samaritans to which reference is made in Talmudical writings. By so doing, he would leave untouched those subjects on which information was easily accessible to the general student. His remarks would thus be confined to Jewish works, commencing in the second and third centuries A.D. He pointed out that after the subsidence of all political conflicts between that sect and the Jews, two causes presented themselves which operated in perpetuating the division between the two recipients of the religion of Moses. The first cause was to be found in the formulation of the Tenth Commandment in the Samaritan Codex of the Five Books of Moses, whereby a startling innovation was introduced. After those words in



Exodus, chap. xx., which in the respective creeds of the Jews and the Christians are accepted as the actual Ten Commandments, and which by the Samaritans are contracted into a series of only *nine*, the Tenth Commandment runs thus:—

“And it shall come to pass when the law of thy God shall bring thee into the land of the Canaanite, whither thou goest to take possession of it, that thou shalt set thee up great stones, and thou shalt wash them with lime [plaster]. And thou shalt write on the stones all the words of this law. And it shall come to pass when you cross the Jordan, ye shall raise these stones which I command you this day in Mount Gerizim.” (Cf. Deuteronomy, chap. xxvii., verses 2–8.) The words which follow are in part adapted to Exodus, chap. xx., v. 24—“And thou shalt build there an altar to the Lord thy God, an altar of stones. Thou shalt not lift up upon them any iron. Of perfect stones thou shalt build the altar of the Lord thy God. And thou shalt offer thereon burnt offerings to the Lord thy God. And thou shalt sacrifice peace offerings, and thou shalt eat there, and thou shalt rejoice before the Lord thy God. That mountain is on the other side of the Jordan, by the way where the sun goeth down, in the land of the Canaanites, who dwell in the plain over against Gilgal, beside the plain (? tree) of Moreh, opposite Shechem.”

The Aramaic version (the Samaritan Targum) of the Pentateuch, which was composed at the time when the Samaritans still spoke the Aramaic dialect, retains the word “*Shechem*,” which occurs in the concluding part of the foregoing quotation, but in the Arabic versions of the Samaritan Pentateuch *Shechem* is rendered by *Nablus*.

By making *Nablus*, even according to the revelation of Moses, the centre of the community of Israel, the schism became irreconcilable for all future times. Thus the seed was sown for those polemical discussions which afterwards sprang up in great abundance, and only decreased when both sectaries became accustomed to ignore each other.

The second important cause of creating a permanent division between the Samaritans and the Jews was pointed out by Mr. Löwy in the fact that the Samaritans retained the Archaic mode of writing. Mr. Löwy quoted several allusions which are made in the Talmud with reference to this difference.

In that period when the Jewish colleges in Babylonia and in Palestine were reconstructing or reforming the traditional observances of the Jews, notice was taken of the Samaritans, who were settled in various important places of the Holy Land, and came in frequent social and religious contact with their step-brethren in faith. In the Talmudical writings numerous references occur to the Samaritans, who appear under the name of *Cuthim* (that is, the men of *Cutha*), but the most important reference is found in that relic of Rabbinical legislature which is known as *Masecheth Cuthim*—*i.e.*, “Treatise on the Samaritans.” Some excerpts were given from that treatise which tended to show that the estrangement between the Jews and the Samaritans was not effected by a single act of authority, but became so gradually. Legislative enactments only helped to make it irremovable.

The imputation that the Samaritans adored the image of a dove is mentioned in the Talmud. The rumours of such idolatrous proceedings might, in Mr. Löwy’s opinion, have had their origin in the discovery of some sculptured image buried in one of the haunts of the original inhabitants of Palestine; but the Samaritans were right in protesting against this imputation. Their literature contains not a single trace of Pagan worship. On the other hand, they appear to assign intercessory powers to the Patriarchs, to Moses, and to other Biblical personages. On this subject, as also on the question of life after death, Mr. Löwy promised to treat in a Paper, which he would read at a future time, concerning the Liturgical literature of the Samaritans.

## II. An Account given by a Samaritan, in A.D. 1713, on the Ancient Copy of the Pentateuch at Nablus.

Mr. Löwy stated that when cataloguing, some years ago, the collection of Samaritan MSS. belonging to Lord Crawford and Balcarres, he discovered in that unique MS. to which he gave the title, “*Calendarium Magnum Samaritanum*,” an epigraph which affords the reader an opportunity of examining, personally as it were, that sacred scroll which every visitor of Nablus wishes to see, and concerning which numberless statements occur in books of travel in Palestine. The contents of the epigraph (folio 156*a* and *b*) had been written by *Maslam ibn Marjan*.

He observes that the Ancient Code of the Pentateuch was opened

by him "on Sabbath the 8th of dhel-kade 1125 A.H. (= A.D. 1713) corresponding to the ninth month of the (Samaritan Israelitish) year, the 6152d year after the creation of our father Adam, corresponding also to the year 3352 of the settlement of the children of Israel in the Land of Canaan." This code is declared to be the identical copy which was written by Abishua, the great grandson of Aaron the High Priest, as is attested by the *tashkil* or intertextual chronogram; Mr. Löwy gave an example of the form of such a *tashkil* or chronogram.

Maslam observes that for more than 100 years no one had examined (? the passage or ? the copy of) this Pentateuch. Solemn and religious preparations had been made by Maslam before he perused this copy, when he attended the Synagogue in presence of several functionaries and some of their children. Immediately after the section commencing, "Hear, O, Israel," (Deut., chap. vi., v. 4-9) he found the inscription consisting of the following words:—

אני אבישע בן פינחס בן אלעזר בן אהרן להם רצון יהוה  
וכבודו נתבתי ספר הקדש בפתח אהל מועד בהרגריים שנת  
שלשה עשר לממלכת בני ישראל ארץ כנען לגבולותיה  
: סביב אודה את יהוה :

*I, Abishua,—the son of Phinehas, the son of Eleazar, the son of Aaron, unto them be accorded the grace" (רצון means in the Jewish text "favour," but in the Samaritan interpretations it has a more forcible signification) "of Jehovah and His glory—wrote the holy book at the entrance of the tabernacle of the congregation, at Mount Gerizin, in the year thirteen of the possession by the children of Israel, of the Land of Canaan according to its boundaries [all] around; I praise Jehovah."*

This *tashkil* concludes at the sentence **כי תשמע באחת שעריך** ("If thou shalt hear say in one of thy cities, Deut., chap. xiii., v. 12.)

Maslam describes his ecstatic joy in making the discovery of this pentateuchal chronogram. He observes that none but the letters **ר** and **ז** were missing in the *tashkil* because the last two letters having originally been written in the bottom line of the folio had been worn away. The same reading was afterwards collated by the witnesses who accompanied Maslam ibn Marjan.

It appears that such an examination of the Pentateuch constituted

amongst the Samaritans an especially solemn act, and was of rare occurrence, for there is an entry of a similar examination in another Samaritan MS. of Lord Crawford's collection.

Mr. Löwy gave a careful explanation of the chronogram, for although the terms are intelligible enough to any Hebrew scholar, they have in many instances a significance peculiar to the idiosyncrasy of Samaritan writers.

In concluding this section of this paper, Mr. Löwy suggested several important points which should be attended to by travellers, who may have occasion to examine this ancient codex of the Five Books of Moses.

Remarks were added by the Rev. Dr. Currey, H. Rassam, Canon Beechey, and the President.

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The Anniversary Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W, on Tuesday, January 6th, 1880, at 8.30 p.m., when the Council and Officers of the Society for the ensuing year will be elected, and the usual business of the Meeting transacted.

The following paper will be read :—

The Monuments and Inscriptions on the Rocks on the Nahr-el-Kelb River, Syria. By W. St. Chad Boscawen.

ERRATUM.—Proceedings, November 4th, 1879, No. IX. By an oversight, the vote of thanks to Dr. Oppert for his remarks, proposed by the Rev. Basil Cooper, and seconded by Mr. R. Cull, was omitted.

THE LIBRARY AND OFFICES of the Society will be closed during Vacation from December 24th to January 2nd, 1880, inclusive.

SUBSCRIPTIONS.—The Secretary, in calling renewed attention to the avoidable expense, waste of time and confusion caused in the accounts of the Society by the non-payment of subscriptions when they are due, begs to remind Members in arrear that their subscriptions to the Society became due on the 1st of January last, and therefore should be paid at once to the Treasurer, B. T. Bosanquet, Esq., 73, Lombard Street, E.C.

PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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TENTH SESSION 1879-80.

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*Third Meeting, 6th January, 1880.*

ANNIVERSARY.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,  
IN THE CHAIR.

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THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings ; Vol. XXIX., No. 198  
8vo. London, 1879.

From the Royal Geographical Society :—Journal, Vol. XLVIII.  
8vo. London, 1878.

Proceedings and Monthly Record of Geography ; Vols. I., Nos. 11  
and 12. 8vo. London, November and December, 1879.

From the Anthropological Institute of Great Britain and Ireland :—  
Journal ; Vol. IX., No. 1. 8vo. London, August, 1879.

From the Philosophical Society of Glasgow :—Proceedings ;  
Vol. XI., No. 2, 1878-79. Glasgow, 8vo., 1879.

From the Author :—The Turanian Epoch of the Romans, as also  
of the Greeks, Germans, and Anglo-Saxons, in relation to the  
early History of the World. By Hyde Clarke. London, 8vo.,  
1879. Reprinted from the Transactions of the Royal Historical  
Society.

The following has been purchased by the Council for the Library of the Society :—

Chrestomathie Egyptienne, par M. le Vicomte Emmanuel de Rougé. Four parts. 4to. and 8vo. Paris, 1867-1876.

The following were nominated by the Council for election at the next meeting on February 3rd, 1880 :—

Rev. J. Creagh Coen, Polperro.

J. Gwyther, B.A., M.B., Torquay.

Rev. W. Hunt Painter, Bristol.

Rev. Edward J. Selwyn, M.A., Ashford, Kent.

James Stephenson, South Norwood.

To be added to the list of Subscribers to the Society :—

The London Library.

The following were duly elected Members of the Society, having been nominated on Dec. 2nd 1879 :—

Rev. Alfred Cave, B.A., Watford.

Rev. Charles Gutch, B.D., Dorset Square, N.W.

Miss A. Scott Moncreif, Edinburgh.

Rev. Thomas Sole Rundle, M.A., Barnstaple.

William George Stuart, Hyde Park Gardens, W.

The following Honorary Members were elected :—

Philippe Berger, Paris.

Waldemar Schmidt, Copenhagen.

Ludwig Stern, Berlin.

R. V. Lanzaone, Turin.

W. Pleyte, Leyden.

This being the Anniversary Meeting of the Society, the following Report of the Secretary for the Tenth Session, 1878-79, was read :—



## REPORT OF THE SECRETARY.

Although death and withdrawal have caused some blanks in the list of Members, it is gratifying not to have to commence the Annual Report of the Society by the enumeration of the loss of esteemed and valued friends and Members.

The Report for 1878 noticed the very satisfactory accession of Members during that year. The addition of new names to the Roll during the year just past has not been less satisfactory, and is good evidence of the widespread interest taken in the Society and its proceedings, that the objects with which it was founded are fully appreciated, and that the want for an institution embracing the subjects classed under the title *Biblical Archæology*, was a reality; thus the founders, in 1870, were fully justified in their belief that there did not exist at that time any Society capable of filling this important place in Archæology.

The Society having now, by the wide acknowledgment of the learned both at home and abroad, well carried out the principles on which it was founded, it will be the endeavour of the Council and Executive further to advance it in the position it has taken, and by the cordial assistance of the Members, make it a centre of inter-communication on all the subjects which come within its range—not the least important of these being the advancement of the study of Egyptology and Assyriology in this country, towards which the co-operation of the Members is earnestly invited.

Some notice was taken in the last Report by the Honorary Secretary, Mr. Arthur Cates, of the condition of the roll of Members, and the necessity of a careful revision, in order to eliminate therefrom the names of persons which from various causes could not any longer be allowed to remain on the list. The continued and much-to-be-regretted illness of the late Mr. W. R. Cooper, which ended in his death on November 15th, 1878, prevented his giving the necessary amount of care to this important portion of the affairs of the Society; to this must be attributed the deficiency in the number now on the roll compared with the very numerous accessions during the past three years, while in the list of Members now passing through the process of careful and critical revision, all that could be looked for was a permanent gain in the balance between the in-coming and the eliminated. The roll may now be fairly considered to be nearly correct; and it is satisfactory to be able to enter, after all corrections,

have been made, an actual increase over last year of thirty-two names.

The general interest felt in the publications of the Society may to some extent be realised from the fact that the names of twenty-seven Public Libraries in England and abroad have been placed on the list of subscribers to the Society, and the influence of Members may with advantage be used still further to increase the number.

The roll now comprises :—

Ordinary Members	...	...	...	...	512
Public Libraries	...	...	...	...	27
Foreign Honorary Members	...	...	...	...	32
Making a Total of					571

During the past Session fifteen papers have been read, some of them of considerable length; and of these eight have already been published in the *Transactions* of the Society. Among the more important may be mentioned the account, by Prof. William Wright, with two illustrations, of the “Regina” monument, a bi-lingual inscription in Latin and Aramaic discovered at South Shields: Two translations, by M. Eugène Revillout, of ancient Egyptian Documents, the will of a Coptic Monk, Paham, and an account of a Suit heard before the *Laocrites* in the time of Ptolemy Soter; the valuable paper by Mr. P. le Page Renouf on the true sense of an important Egyptian word (*Ka*). From Prof. E. L. Lushington, an account of the Inscriptions in the great Temple of Ammon at Karnak, recording the Victories of Seti I. Although printed before by other authors, they first appear in this paper in a collected form, and are supplemented by long and valuable annotations and explanations; and an account, by Mr. E. L. Roy, of an Egyptian Funeral Tablet, in the Museum left to the nation by Sir John Soane, the illustration appended to which was the last drawing executed for the Society by the late Joseph Bonomi, Vice-President. The Assyrian papers have not been of less interest than those of former years: a communication from Mr. Theo. G. Pinches has been printed describing tablets belonging to the same series as those of which such a long account was printed in the first part of the present volume of the *Transactions* (vol. vi.) under the title “Babylonian Dated Tablets and the Canon of Ptolemy”; Mr. Pinches, herein announced to the Society the discovery, with other tablets, of one

bearing what he considers the numeral eleven, which would attribute to Cambyzes a reign of eleven years ; the communication by Mr. E. A. Budge, giving translations of Incantations to Fire and Water, will be of considerable interest to students of Assyrian Mythology, etc. ; and that on the same subject by Mr. W. St. Chad Boscawen will be found to furnish some curious facts for consideration and comparison. Last in the recent volume of *Transactions* appeared the Biographies of the late William Henry Fox Talbot, by Mr. Richard Cull, and that of the late Joseph Bonomi, by Mr. William Simpson. When the great assistance given by them to the Society, and the warm interest Mr. Talbot and Mr. Bonomi always took in its affairs is considered, it will no doubt be gratifying to the Members that, by this means, their appreciation of these two gentlemen, and their regret at the loss the Society has sustained by their decease has been so well expressed.

Of the papers read before the Society in the previous session, but printed in the completing part of Volume VI, may be indicated—The account, by Lieut.-Col. Prideaux, of the Himyaritic Inscriptions contained in the Museum of the Bombay Branch of the Royal Asiatic Society, the remarks on which, by Dr. D. H. Müller, appeared in the first part of this volume ; and some curious notes by Dr. Hyde Clarke on the relations between Pasht, the Moon, and the Cat in Egypt. Of papers dealing with the study of the Assyrian language, is printed a long and interesting paper by the Rev. William Houghton, on the Hieroglyphic or Picture origin of the characters in the Assyrian Syllabary, in which he traces many of the signs to their original pictorial representations of common objects. M. François Lenormant, in a lengthy and valuable communication, deals exhaustively with the names of Brass and Copper in the Cuneiform Inscriptions of Chaldea and Assyria. Coming down to later times, we have a paper from Mr. William Simpson, illustrated with woodcuts, giving an account of the Supposed Tomb of St. Luke at Ephesus, followed by another bearing on the same line of study, entitled *The Antiquities of Ephesus*, having relation to Christianity, by Mr. J. T. Wood.

In order to place the various papers read before the Society in the hands of the Members more rapidly than heretofore, the Council have in consideration the advisability of publishing *three parts* of the *Transactions* in place of the *two* formerly issued. It is hoped that this new arrangement will be commenced during the present year.

Of the several communications read before the Society and not yet printed, some are now in type, towards the formation of the first part of Vol. VII. Those already passed for the press include a paper entitled "Egyptian Documents relating to Statues of the Dead," by Professor G. Maspero. "Le Décret de Phtah Totunen en faveur de Ramsès II et Ramsès III," by M. Edouard Naville, to which will be added a plate prepared by the author, giving a complete representation of the vignette and inscription on the tablet of Ramses II, at Abu Simbel. The account by Mr. Hormuzd Rassam of his Excavations and Discoveries in Assyria, which will be illustrated by maps and plans, also Part 1 of a description by Mr. Theo. G. Pinches, of the Bronze Ornaments from the Gates of the Temple at Balawat, discovered by Mr. Rassam, of which the second part, when ready, will include a full account of the various conquests, sieges, &c., represented on the gates; there will moreover be added to this series the description and translation by Mr. E. A. Budge, of the Alabaster Slabs discovered during the same excavations, giving a new text of Assur-nazir-pal (B.C. 885-860).

As already announced to the Members by a prospectus, the Society has undertaken, with the kind permission of the Authorities of the British Museum, a complete reproduction of the bronze ornaments on those unique objects of antiquity, the Gates from Balawat, in a series of plates printed by the permanent autotype process. The work, when complete, will consist of a large number of plates representing the bronze plates, the full size of the original, and from the large number of subjects so minutely pictured on the bronzes, representing so many of the manners and customs of the ancient Assyrians during the reign of Shalmaneser II (B.C. 859-825), the series of plates must be of peculiar interest to Archæologists. As the price will be raised immediately on the appearance of the Third Part, the names of those desiring to become subscribers should at once be sent in.

It must be remembered that this work is an independent publication, and is in no way associated with the ordinary funds and publications of the Society; only a limited number of copies will be printed for the subscribers, and it is probable that should this effort receive the required amount of encouragement, it will only be the first of a series of publications laying before the subscribers reliable representations of the finest and most curious art productions of ancient

Egypt and Assyria preserved in our Museums. The Bronze Gates being now almost all repaired and ready to be photographed, the work of reproduction for the first part of the book has been commenced.

Besides the presentations of the publications of the Royal Society, the Society of Antiquaries, the Geological Society, the Royal Geographical Society, and many others, the Society is indebted to the kindness of different authors for a number of valuable donations of their works to the Library; of these there may be particularly mentioned, various publications by M. Eugène Revillout, Prof. Maspero, M.M. Schrader, J. Menant, Clermont-Ganneau, J. de Horrack, F. J. Lauth, and P. Pierret. In order to make the Library of the Society of more value to the members, the Council placed during last year, at the disposal of the Librarian and Secretary, a sum of money for the purchase of such books as were required for the immediate use of the members. The titles of those thus acquired will be found printed in the different numbers of the *Proceedings*. The *Zeitschrift für Aegyptische Sprache*, the *Revue Archæologique*, and other works are now subscribed for by the Society and lie on the Library table. Although this has been done by the Council, it is still felt how inadequate are the funds at their disposal for this purpose, to supply all that is required to keep the Library up to a proper standard; and it is very much to be desired that members having spare copies of their own works, and those of others, would present them to the Society, and thus assist in realising the purpose for which the Library was originally formed.

It will have been noticed that the *précis* of the meetings of the Society, the last series of which, completing the Session 1877-78, was printed at the end of Volume VI. of the *Transactions*, have been discontinued; they are now embodied in the *Proceedings*, which also contain the presentations to the Library, and where important a short abstract of the discussions brought out by the various papers read before the Society. These *Proceedings* were commenced in order to place permanently on record any valuable remarks that were made, and to place those members residing away from London, and therefore unable to attend the monthly meetings, as nearly as possible in the same position as the resident members, by supplying them with a more or less full report of each meeting. Proofs of each



number are circulated at the meetings, and after revision, &c., are sent to every member at least a week before the next meeting of the Society. It is hoped that as the funds at the disposal of the Council increase, this publication may assume even a more permanent form, and by the addition of Bibliographical and other notes, become in time, what may be considered a Journal of Biblical Archæology.

The audited Balance Sheet annexed shows that, including £153 11s. 8d., brought forward from the last year's account, the total income has been £662 13s. 1d., while the expenditure, which discharges all liabilities up to date, has been £479 14s. 10d.; a balance of £182 18s. 3d. is thus carried forward to the current year, and will be at once appropriated to the production of Part 1 of Vol. VII. of the *Transactions*. In this or the succeeding Part it is intended to produce a *corpus* of the Hamathite Inscriptions from types made expressly for the purpose, and thus facilitate the studies of those enquirers devoting themselves to the deciphering of these as yet untranslated monuments.

THE PRESIDENT in commenting on the prosperous condition of the Society, and the important work of the past year, expressed a hope that the Council would be able to carry out their intention of issuing three parts of the *Transactions* in place of the usual two; the favourable condition of the finances appearing to justify this.

The Secretary's Report and Balance Sheet were then unanimously adopted.

A vote of thanks to the President, Hon. Secretary, and Secretary, for their valuable services to the Society, was moved in flattering terms by Mr. R. N. Cast, and seconded by the Rev. A. Löwy, and replied to by the Hon. Secretary, Mr. Arthur Cates, who especially referred to the obligation which the Society owed the Secretary, Mr. W. H. Rylands, for the enthusiastic manner in which he had devoted himself to advance the interests of the Society, with the happiest results; and urged that with the cordial assistance of the members the Society might be placed in the position of being the centre of inter-communication in England, for the subjects within its range, and to perhaps establish the means of advancing the early studies of those about to take up the study of Hieroglyphics or Cuneiform, and of encouraging by such aids a renewed attention to those subjects which were now too much neglected in England.

# SOCIETY OF BIBLICAL ARCHÆOLOGY.

JAN. 6]

SOCIETY OF BIBLICAL ARCHÆOLOGY.

[1880.

## STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31ST, 1879.

Dr.		Cr.	
1879.	£ s. d.	By	£ s. d.
Jan. 1.		Rent to date ...	76 0 0
To Balance in hand ...	153 11 8	Printing Transactions, Proceedings, &c. ...	222 2 11
" Subscriptions for 1879 ...	343 1 9	Secretary's Expenses ...	75 0 0
" Arrears from former years ...	25 2 6	Official Auditors' Fee ...	1 11 6
" In advance... ...	8 8 0	Postages of Transactions, &c. ...	30 13 10
		Housekeeper and Sundries ...	14 0 11
Less returned 2 Subscrip- tions ...	376 12 3	Furniture ...	7 5 1
" Sale of Transactions ...	2 2 0	Books and Bookbinding ...	20 18 2
" Dividends, 1 year on £76 4s. 9d. New Three per Cents. ...	132 5 6	Fire Insurance ...	1 13 9
		Engraving, Drawing, &c. ...	30 8 8
		Balance carried forward to 1880	182 18 3
			<u>£662 13 1</u>

Audited and found correct, January 3rd, 1880,

G. MACLARAN.  
WILLIAM H. WHITE.

### ASSETS.

Subscriptions still outstanding for 1879.  
Library Furniture and Effects at 33, Bloomsbury Street.  
The Transactions in Stock :—

Reserve Fund invested in New Three per Cent Annuities,  
£76 4s. 9d.

33, BLOOMSBURY STREET, W.C.,  
January 3rd, 1880.

### LIABILITIES.

Printing, Rent, and Current Expenses, accruing for 1880.

W. HARRY RYLANDS, Sec.



The following Officers and Council were elected for the current year:—

*President.*

S. Birch, D.C.L., LL.D., F.S.A., &c.

*Vice-Presidents.*

Rev. Frederick Charles Cook, M.A. Canon of Exeter.

Rev. George Currey, D.D.

Right Hon. W. E. Gladstone, M.P., D.C.L.

Sir William Gregory, C.B., G.C.S.I.

The Right Hon. the Earl of Harrowby, K.G., D.C.L.

The Right Reverend Joseph Barber Lightfoot, D.D., &c.,  
Bishop of Durham.

Walter Morrison.

Charles T. Newton, C.B., D.C.L.

Sir Charles Nicholson, Bart., D.C.L., M.D.

Rev. George Rawlinson, D.D., Canon of Canterbury.

Sir Henry C. Rawlinson, K.C.B., D.C.L., F.R.S., &c.

Very Rev. Robert Payne Smith, Dean of Canterbury.

*Council.*

Rev. Joseph Angus.

Rev. Charles James Ball, M.A.

Rev. Canon Beechey, M.A.

Walter Besant, M.A.

Thomas Christy.

Richard Cull, F.S.A.

Robert Cust, F.R.A.S.

C. Drury Fortnum, F.S.A.

Sir Hardinge Stanley Giffard, M.P.

Charles Harrison, F.S.A.

H. H. Howorth, F.S.A.

Rev. Albert Löwy.

Prof. E. L. Lushington, D.C.L.,  
LL.D., &c.

J. Manship Norman, M.A.

Hormuzd Rassam.

P. le Page Renouf.

Joseph Sidebotham, F.S.A.

Prof. W. Erasmus Wilson, F.R.S.

*Honorary Treasurer.*

Bernard T. Bosanquet.

*Secretary.*

W. Harry Rylands, F.S.A.

*Honorary Secretary.*

Arthur Cates.

*Hon. Secretary for Foreign Correspondence.*

Rev. A. H. Sayce, M.A.

*Honorary Librarian.*

William Simpson, F.R.G.S.

The following communication, giving an account of the Monuments and Inscriptions on the Rocks on the Nahr-el-Kelb River, Syria, by W. St. Chad Boscawen, was read by the Honorary Secretary :—

This communication, sent by Mr. Boscawen from Beyrout, was the result of two excursions made on the 25th of September and 1st of October last to the pass of the Nahr-el-Kelb, or Dog River. After mentioning some of the interesting objects on the route the writer went on to describe the position and other particulars of the nine Tablets cut into the face of the rock at this place.

Some notice having been taken of the descriptions of the Tablets by earlier explorers, Mr. Boscawen added a lengthy one of his own, commencing the examination with the tablet immediately opposite the ford, and proceeding in a reverse direction from that taken in visiting them from Beyrout. This order was chosen as the writer felt convinced that certainly as regards the Assyrian Monuments there was a chronological sequence, commencing with Tablets Nos. 2 and 3, of the early Assyrian Empire (B.C. 1300—1050), and terminating in Tablet No. 9, at the highest point of the ancient roadway, with a royal record of Essarhaddon (B.C. 681). The Tablet (No. 1) is Egyptian, erected by Ramses II. ; and it is this one which bears the French inscription recording the presence of the French army of occupation. The next in the series (Nos. 2 and 3) are Assyrian ; and are attributed, by Mr. Boscawen, the first to Assur-ris-ilim (?) (B.C. 1140), and the second to Tiglath-Pileser I. (B.C. 1100), who, according to his inscriptions, after his successful expedition against the Syrians and the subjugation of Carchemish, visited the western Lebanon, at which time he would probably come into the region of the Nahr-el-Kelb.

Thirty yards higher up the pass, where the Egypto-Assyrian roadway joins the lower one, facing north-west, is placed the third Assyrian Tablet (No. 4). The opinion was expressed that it paired with Tablet No. 5—also Assyrian—and that they were to be respectively assigned to Assur-nazir-pal (B.C. 885) and Shalmaneser II. (B.C. 860), the latter being the King who erected the splendid bronze gates at the Temple at Balawat. Mention is made in the inscriptions of this King, of images of his royalty having been erected in the

regions of Syria and Lebanon : one during his first expedition (B.C. 860—859), when the King marched to the shores of the Sea of the West and received tribute of the Kings of Tyre and Sidon.

Tablet No. 6 was dedicated, as stated by Professor Lepsius, by Ramses II. to the Egyptian sun-god, Ra. It is now the best preserved of those of the Egyptian series ; but although traces of an inscription in hieroglyphics are visible, no part of it can be made out.

The next Assyrian Tablet (No. 7) has been attributed by all who have examined it to Sennacherib (B.C. 703). Last in the Egyptian series is Tablet No. 8, erected, like Nos. 1 and 6, by Ramses II. ; all three of them (according to Professor Lepsius, who examined them in 1845) being royal *ex votos* for victories over the *Khita* and *Upper Ruttenu*.

Tablet No. 9, the last of the whole series, is Assyrian ; and portions of an inscription are still to be traced on its surface. Mr. Boscawen concided from several facts, which were mentioned, that this Tablet was to be assigned to Essarhaddon, and was erected by him in B.C. 671 to commemorate the successful termination of his Egyptian campaign. It may be mentioned that it was of this Tablet a mould was taken by Mr. Bonomi in 1834, a cast from which is now preserved in the British Museum, representing the Tablet in a much more perfect state than it exists at present.

Remarks were added by R. Cust, A. Cates, The Rev. Basil Cooper, and The President.

THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, February 3rd, 1880, at 8.30 p.m., when the following paper will be read :—

“Some Remarks on Excavations made in Tel-el-Yahoudeh (the Mound of the Jew), near Cairo, and on some Antiquities brought therefrom and now in the British Museum,” by Professor T. Hayter Lewis, F.S.A.

PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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TENTH SESSION 1879-80.

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*Fourth Meeting, 3rd February, 1880.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,  
IN THE CHAIR.

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THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Geographical Society:—Proceedings and Monthly Record of Geography; Vol. II., No. 1. 8vo. London, January, 1880. Title, Contents, and Index of Proceedings; Vol. I., 1879.

From the Palestine Exploration Fund:—Quarterly Statement, January, 1880, London. 8vo.

From the Rev. A. Löwy:—Reports of the Anglo-Jewish Association; Seventh, 1877-78—Eighth, 1878-79. London. 8vo.

From the Author:—*Le Domicile des Esprits; Papyrus du Musée de Turin, publié en facsimile par R. V. Lanzone, Paris. Folio, 1879.*

This work consists of eleven admirably executed plates, in colours, drawn in facsimile by the author. The first scientific work upon this class of MSS. was by Dr. Birch, and was privately published for the use of H.R.H. the Prince of Wales, under the title *The Papyrus of Naskem*. London. 4to. 1863. A number of extracts and descriptions are given by M. Devéria in his *Catalogue des MSS. Egyptiens au Musée du Louvre*, 8vo. 1874, pp. 15—48, under the title of *Le livre de l'Hémisphère Inférieur*, also a translation by M. Paul Pierret, of the MS. at Paris in the *Etudes Egyptologiques*, Paris, 1874. II. livr. pp. 103—147.

[No. XII.]

From the Author :—The Cross, Heathen and Christian ; a fragmentary notice of its early pagan existence and subsequent Christian adoption. By Mourant Brock, M.A., London. 8vo. 1879.

This work called by the author “A Fragment,” contains a number of curious facts with reference to the Cross ; many woodcuts are added to explain the writer’s intention.

From William Simpson :—Description of the Gold Coins and Relics found in the Ahin Posh Tope, Jelalabad.

This paper, reprinted from the Proceedings of the Asiatic Society of Bengal, gives a description of the discovery made by Mr. Simpson, in February, 1879, illustrations, &c., of the coins are given, with remarks by Major-General Cunningham.

From William Simpson :—Horeb and Jerusalem. By the Rev. George Sandie. 8vo. Edinburgh, 1864.

In the first section of this work the author attempts to trace the route of the Israelites from Goshen to Sinai. In discussing the topography of Jerusalem he accepts the theory of Mr. Fergusson in reference to the building generally known as the Mosque of Omar, but directs attention to a valley that, he believes, anciently separated this portion of the present area from that occupied by the temple.

From the Editor :—Monumental Witnesses to Old Testament History. Edited by the Rev. S. R. Macphail, M.A. London and Glasgow. (In portfolio).

This consists of thirty plates containing a series of subjects chosen from the ancient monuments of Egypt and Assyria, executed in lithography from drawings by R. Pollock Simpson. They are of large size, measuring 32 inches by 28 inches, suitable for lecturers, for which purpose they were intended.

From the Author :—The Genesis of Creation and the subsequent Deluge indicated in the great Pyramid of Jeezah.

Consisting of two papers by the Rev. John H. Broome, printed in *The Watchman*, London, 1879.

The following were nominated by the Council for election at the next meeting on March 2nd, 1880 :—

Rev. John Davies, Belsize Square.  
Frederick H. Deverell, Lewisham.  
Rev. W. Jackson, M.A., F.S.A., &c., Oxford.  
Thomas May, Sheffield.  
J. Pollard, Hitchin, Herts.  
Alfred Waterman, Westgate-on-Sea.

The following were duly elected Members of the Society, having been nominated on Jan. 6th :—

Rev. J. Creagh Coen, Polperro.  
J. Gwyther, B.A., M.B., Torquay.  
Rev. W. Hunt Painter, Bristol.  
Rev. Edward J. Selwyn, M.A., Ashford, Kent.  
James Stephenson, South Norwood.

To be added to the list of Subscribers :—

The London Library.

The following paper was read by the writer :—

“Some Remarks on Excavations made in Tel-el-Yahoudee (the Mound of the Jew), near Cairo, and on some Antiquities brought therefrom and now in the British Museum,” by Professor T. Hayter Lewis, F.S.A., etc.

This mound is about twenty miles from Cairo, on the side of Heliopolis, and has long been considered as enclosing the site of the temple built by Onias, under the Ptolemies (B.C. 160).

The description of this temple given by Josephus, in his “Antiquities and Wars of the Jews,” is that it was built on the site of a deserted temple, and that it was finally closed by Paulinus after the destruction of Jerusalem. Excavations were made in the mound in 1870, when it was found that it covered the site of a walled enclosure, about half-a-mile long and a quarter broad, the best preserved portions of the walls being fifteen feet thick, built in three thicknesses, much as the walls of the Tomb of Osiris at Abydos.



In the enclosure were found remains, the most noteworthy being those of a subterranean passage descending under a part of the mound still unexplored, several broken statues, and a square chamber, enclosed by walls of well-cut limestone blocks, and paved with finely polished alabaster slabs. In this chamber were four detached pedestals, two of which are in the Boulak Museum.

The walls have long since been burnt into lime by the Arabs, but they were fortunately seen at their disinterment by Mr. Greville Chester and Mr. Eaton, whose description will be found in Murray's "Guide to Egypt."

The chief objects of interest were the decorations of the chamber, which were of tiles, in admirable preservation, many of them being of a type hitherto unknown before mediæval times.

Many specimens of these tiles were brought to the British Museum by Mr. Greville Chester, and others have since been found (together with some smaller pedestals which they decorated) by Dr. Grant, of Cairo, who has most kindly visited the spot several times for the purpose of this paper, and has supplied the materials for the plan of the site now shown.

The ornamental tiles are of various kinds, all have patterns upon them, but some are simply in relief, and glazed with the ordinary bluish-green glaze so well known in the little Egyptian sepulchral statuettes; others are inlaid with mosaics, others with brilliant enamels. No such work is known to have been used either by the Egyptians or Assyrians in decorating their walls, although painted bricks were common enough, and mosaic and enamelled work were commonly used by both nations in small objects of personal ornament.

In Persia, inlaid enamelled tiles have been used for many centuries, but no antique specimens are known, so far as I am aware, to exist.

The greater part of the tiles from 'Tel-el-Yahoudee are purely Egyptian in design, and many of them bear the name—a title of Rameses III.; but some others (always of a circular form and without hieroglyphics) are distinguished from the rest in a curious way, viz., by having stamped upon them, on the reverse side, the Greek letters, A and E.



These are the only two letters noticed, and the A has a peculiar form, used, as far as is known to the writer, at about the time of the Ptolemies, and not before.

The problem which these curious relics present is that of ascertaining the nature of the edifice which they adorned, and more particularly whether it was the one constructed or adapted by Onias for his temple.

There can be no doubt that an edifice was built by or for Rameses III., as this is proved by the hieroglyphs on the tiles and on the statues. An inscription quoted by Brugsch Bey shows also that a palace was actually erected on this site by Rameses III., but as to whether this was the building of Onias, we have as yet few data. Josephus describes it as a temple, but writing, at a distance, of a ruined building, the mistake might easily have been made.

There is the name in favour of the tradition, but this is not all conclusive, and a local antiquary of eminence considers it to be likely that the name was derived from a massacre of the Jews there, by the Arabs ; and the tradition as to the temple might have been the result, much as in the case of Joseph's Well, in the Citadel of Cairo.

The decorative work bearing Greek characters was probably made by Alexandrine artists, and might have been of the time of Onias. The manufacture must have become extinct before the era of the Byzantines, as it could have been largely used by them and the Arabs. A much nearer clue to Onias' Temple might possibly have been obtained from a Hebrew inscription found at the Tel by Signor Lanzone, of Turin ; but the stone which bore it was lost by the sinking of a boat in the Nile, and no copies of the inscription are known to the writer.

No doubt, careful explanation would solve the problem, and this case is just one of those in which a small sum of money put into the hands of a local and zealous antiquary (we may take Dr. Grant as an excellent example) would be likely to produce most important results.

Meanwhile we may console ourselves with the thought that even so much of this curious work has been saved from destruction, and trust that, when aided by future explorations, it may serve as a groundwork for a more definite theory.

Remarks were added by Rev. A Löwy, and the President.

Mr. Theo. G. Pinches announced that he hoped to be able to lay before the next meeting of the Society, some account of an Assyrian Tablet of peculiar interest.

So far as he had been able to examine it, it appeared to contain the annals of the sixth, seventh, eighth, ninth, tenth, and eleventh years of the reign of Nabonidus (about B.C. 550-539), giving some new information. The reverse of the Tablet contains facts of great historical importance, evidently the history of the last year of the reign of Nabonidus (B.C. 538) recording the overthrow of this King and the capture of his City of Babylon on the 16th of the month Tammuz, by the celebrated General Gobryas, under Cyrus the Great, King of Persia.

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THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, March 2nd, 1880, at 8.30 p.m., when the following papers will be read:—

- I. "Notes on the Assyrian Numerals." By George Bertin.
- II. "On a cuneiform Tablet relating to the Capture of Babylon by Cyrus, and the Events which preceded and led to it." By Theo. G. Pinches.

ERRATA in last part of *Proceedings*, p. 17, at foot, *for IX read XI* ; p. 24, line 12 from foot, *for Cast read Cust*.





PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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TENTH SESSION, 1879-80.

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*Fifth Meeting, 2nd March, 1880.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,  
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings ; Vol. XXIX. No. 199. London. 8vo. 1880.

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography ; Vol. II., No. 2. 8vo. London, February, 1880.

From the Royal Asiatic Society of Great Britain and Ireland :—Journal ; New Series, Vol. XII., Part 1. London. 8vo. January, 1880.

From the Anthropological Institute of Great Britain and Ireland :—The Journal ; Vol. IX, No. 2. London. 8vo. 1880.

[No. XIII.]

From the Royal Institute of British Architects :—Transactions, Session, 1878–79. London. 4to. Proceedings, Session, 1878–79. London. 4to.

From the Royal Archæological Institute of Great Britain and Ireland :—The Archæological Journal ; Vol. XXXVI., No. 144. 1879. London. 8vo.

From the Académie Impériale des Sciences de St. Pétersbourg :—Mélanges Asiatiques ; Tome VIII., livr. 3 et 4. 8vo. St. Petersburg, 1879.

From the Author :—History of the Mongols, from the 9th to the 19th Century, by Henry H. Howorth, F.S.A. London. 8vo. 2 Vols. 1880.

Forming Part II. (in two divisions) of the Work, and treating of the “so-called Tartars of Russia and Central Asia.”

From the Translator :—The Book of Job. Translated from the Hebrew by the Rev. J. M. Rodwell, M.A. London. 8vo. 1880. Third Edition.

A literal Translation of the original text (the Masoretic Text) of this ancient Poem.

From the Author :—Buddhist Architecture, Jellalabad. By William Simpson, F.R.G.S. London. 4to. 1880.

A separate reprint of a paper read before the Royal Institute of British Architects on the 12th January. It contains an account of the excavations and discoveries made by Mr. Simpson in the above region, illustrated by sections, plans, drawings, &c.

From Arthur Cates, *Hon. Sec.*,—Bibliotheca Orientalis for 1878, compiled by Charles Friederici. London, &c. 8vo. Third Year.

From G. Bertin :—Le Fils de la Vierge, par H. de Charencey. Havre. 8vo. 1879.

The following have been purchased by the Council for the Library of the Society :—

Manuel de la langue Assyrienne, par M. Joachim Menant. I. Le Syllabaire. II. La Grammaire. III. Choix de Lectures. Paris. 8vo. 1880.

Lettres Assyriologiques. Seconde Série. Études Accadiennes, par François Lenormant. Tome III., livr. 2. Paris. 4to. 1880.

The following were nominated by the Council for election at the next meeting on April 6th :—

William John Belt, Bedford Square, W.C.  
Miss Collette, Beirut.  
John Dixon, H.M. Vice-Consul, Beirut.  
Rev. J. Elphinstone-Robertson, Leatherhead.  
Assadour Karabegof, Russell Square, W.C.  
Mrs. H. Smith, Beirut.  
Villiers Stuart, of Dromana.  
Richard Francis Weymouth, D. Lit., Mill Hill, N.W.  
Thomas Wonnacott, F.R.I.B.A., Farnham, Surrey.

The following were duly elected Members of the Society, having been nominated on Feb. 3rd :—

Rev. John Davies, Belsize Square.  
Frederick H. Deverell, Lewisham.  
Rev. W. Jackson, M.A., F.S.A., &c., Oxford.  
Thomas May, Sheffield.  
J. Pollard, Hitchin, Herts.  
Alfred Waterman, Westgate-on-Sea.

The following paper was read by the writer :—

“Notes on the Assyrian Numerals.” By George Bertin.

The author in this paper stated that he had no particular theory to urge on the subject, his only wish being to bring before the Society something of what was known of the subject. One by one every known Assyrian numeral was taken, and compared in their various forms with those of the other Semitic dialects—Hebrew, Syriac, Aramean, Sabeian, Ethiopic, and Arabic; he included also in his survey the Hamitic tongues, whose affinities with the Semitic have been lately supposed by some to have been proved, Egyptian, Coptic, and the Berbere dialects. The Aryan etymologies, used by some scholars to explain the Assyrian and other Semitic numerals, were rejected, and looking always in the Semitic and Hamitic roots for their origin, it was urged that the forms are often found in dialects severed from the original stock before historical times, and of which



the speakers had no intercourse in later times. Making this survey it was noticed that the Semitic numerals owe their origin to the manner of reckoning on the fingers, as among all primitive people, for this reason they run in groups of five. One is the hand, two is the double or repetition, three means after, four great, and five means fist; passing to the other hand the Semites in expressing the figure six said *the other* (hand), and next, six-extended for seven, six-two for eight; nine is obscure, but seems to have meant the highest division; the word used for ten has been for some time past quite clear, meaning *together*. The Egyptian and other Hamitic tongues have taken for the word ten the same root as that adopted amongst the Semites for hundred. The Assyrian in writing numerals greater than ten placed the units before the sign used for ten, as in Hebrew and Latin, and the word *istin-esrit*, or 1 + 10, explains how on the tablet of the eleventh year of Cambyzes, which owing to its probably having been written quickly from dictation, the signs are impressed in the clay nearly one over the other, as when the scribe heard *istin* he wrote 1 and had hardly space to add the sign for ten in its proper position. The same might have happened to a Roman scribe if writing under dictation *uno decim*.

M. Bertin remarked that in his opinion the study of the African tongues, and especially the dialects of Abyssinia, have been too much neglected by Semitic scholars. There were to be found, he stated in the Abyssinian dialects some forms of numerals exactly similar to those of the Assyrians, though no corresponding ones are to be found in Arabic or other Semitic dialects; this he thought seemed to prove that the forms had been handed down from ancient times. In these tongues the quinal system is rigorously observed. As an example of their affinity with the Assyrian, it was pointed out that the word for one according to the different dialects, *is, iso, usu, asa, ista*, which give the root *as* or *is*, also to be found in the Assyrian *istin*. Numerals phonetically written in the inscriptions are one to eleven, fifteen, twenty, thirty, forty, fifty, sixty, hundred, and thousand; and among the ordinal numbers from the first to the seventh and the thirtieth.

References for the Assyrian and other words quoted were given in the form of notes.

Remarks were added by the Rev. A. Löwy, Theo. G. Pinches, and the President.

The following communication was read by the writer:—

“On a cuneiform Tablet relating to the Capture of Babylon by Cyrus, and the Events which preceded and led to it.”  
By Theo. G. Pinches.

This tablet gave a history of events during the reign of Nabonidus, and is arranged in the form of annals, containing the history of four years, viz. :—7th–10th years, almost complete, and the history of the 1st, 2nd, 3rd, 6th, 11th, and 17th years in a fragmentary state. As it has been doubted that the text referred to the regnal years of Nabonidus, the author found it necessary to say a few words proving the chronology he had first asserted.

The reasons given were, that in each paragraph, after the word “year,” there is the word “king,” for which, in the 9th year, the name of Nabonidus is substituted. These and the words following are to be translated: “(In) such a year the king was in the city of *Tevā*,” &c., or “Nabonidus was in the city of *Tevā*,” so that, though the regnal years are not necessarily those of Nabonidus, yet, if they referred to Cyrus, we should probably have had it so expressed, and it is hardly likely that Cyrus would throughout call Nabonidus king. and yet date his annals according to his own Persian regnal years. The principal proof, however, that the years mentioned are those of Nabonidus, lies in the tablet itself. Preceding the paragraph which gives the events of the 7th year, there is the latter half of the paragraph of the 6th year, showing that the first column must have contained the annals of five years and a half. We can from this guess the probable length of the tablet when complete, and calculate that the second column contained the annals of years 7–13 inclusive, and the third column (the first column of the reverse), which contains the account of the taking of Babylon, the annals of years 14–17 inclusive—the exact length of the reign of Nabonidus.

In his first year, Nabonidus seems to have fought against a king whose name ends *-su'isse*, and brought spoil from the country of that king to Babylon. At the end of the year he seems to have gone against a chief named *Khumē*.

In his second year, in the month *Tebet*, there seems to have been a rising in *Hamath*.

In his third year, Nabonidus evidently went to a mountainous country called *Ammananu* (probably the classical *Amanus*, the

Khamanu of the Assyrian inscriptions) to cut down trees. After this the sea of Phœnicia is mentioned, and something is said about a numerous army.

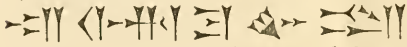
The record now breaks off till we come to the latter half of the 6th year. Cyrus, who is called king of Ansan, is now fighting with Astyages (*Isturegu*), king of Ecbatana (*Agamtanu*). The army of Astyages, the text says, revolted against him, and, seizing him, sent him to Cyrus. Cyrus then entered Ecbatana and spoiled it.

The paragraph of the 7th year refers to affairs in Babylonia. The king, it says, was in the city of Tevā, the king's son, the great men, and the army were in Akkad. Nabonidus seems to have been neglecting the religious ceremonies and festivals, for the record then says, "The king did not go to Babylon, Nebo did not go to Babylon, Bel did not go forth," evidently referring to some religious processions. A festival and sacrifice was made, however, and victims in E-saggil and E-zida to the gods of Babylon and Borsippa for peace were offered, and some officer was appointed for "the plantation and house."

In the next paragraph there are only the words "The 8th year."

In the 9th year the same state of things continued in Babylon as was recorded for the 7th year; the king was still in Tevā and did not go to Babylon, and the army was still in Akkad. The same religious ceremonies were performed.

On the 5th day of Nisan, the king's mother, who was "in the fortress and camp on the Euphrates beyond Sipar," died. The son of the king and the army mourned for three days, and "there was weeping in Akkad over the mother of the king."

The remainder of the paragraph refers to Cyrus, who, the record says, gathered his army and crossed the Tigris below Arbela  (*Ar-ba-h-il*), and went against some ruler there. The record, however, is unfortunately mutilated and no certain sense can be made out.

In the 10th year the same state of things continued in Babylon, and the same religious ceremonies were performed. Some person, evidently Cyrus, at this time in Elam, marched into Akkad. What was done there we do not know, for the record again becomes mutilated.

For the 11th year, we have only the record that Nabonidus was in Tevā, and that his son, the great men, and army were in Akkad.

The same religious ceremonies were performed as related for the preceding years. We have now no record till we come to the 17th year, except a few words of the preceding paragraph, of which can only be made out "in the month Adar, Istar of Erech . . . ."

For the 17th year there is a long paragraph, the beginning of which is, unfortunately, somewhat broken. We get from it, however, the information that the king in this year went down to the temple called E-tur-kalama, and we are informed that the people of "the lower sea" revolted. This is evidently the beginning of the end, and the king begins to think of his neglected gods, and various festivals were performed; the gods of Kis, Kharsak-kalama, and Akkad were brought to Babylon.

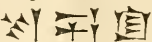
In the month Tammuz, Cyrus fought at Rutum, a city which the author supposed to be near Pekod, some distance to the south of of Babylon. Cyrus's conquest was a most easy one, however, for, on his marching into Akkad, the people of Akkad revolted against Nabonidus, the result being that, on the 14th of Tammuz, Sipar was taken without fighting. Nabonidus fled, and was captured by Gobryas two days after, when the latter, without any fighting, entered Babylon. The only resistance they experienced was when, at the end of the month, some "rebels of the land of Gutium" closed the gates of E-saggil, shutting themselves up within the temple, but having no weapons, they could do nothing.

On the 3rd Marchesvan Cyrus entered Babylon, and as he did so, "the roads before him were dark." Cyrus proclaimed peace to the city, and appointed Gobryas and other governors in the city. In the "dark month of Marchesvan," on the 11th day, Gobryas seems to have gone on some expedition, and the king (Nabonidus) died. The people of Akkad mourned for him six days. This token of respect for their king Cyrus did not begrudge, for by the death of Nabonidus "all the people from their chief were free," and could now transfer their allegiance to Cyrus.

Cyrus now commenced his policy of conciliation, by showing his respect for the national gods. From the month Kislev to the month Adar the gods of Akkad, whom Nabonidus had sent down to Babylon, were returned to their shrines, and on the 4th day of Nisan, the first month of the new year, Cambyzes, son of Cyrus, took part in the religious ceremonies to the various gods of Babylon.

The author now briefly examined this text, pointing out the parts

which bore out the statements of the Greek historians. He fixed the date when the Persians acquired their independence at about 552 B.C. (instead of 559 B.C., as is the general computation), and the final triumph of Persia over Media occurred about 550 B.C. (the 6th year of Nabonidus).

The cause of the easy conquest of Babylon by Cyrus was Nabonidus's inactivity during the greater part of his reign, for the army was always in the north of Babylonia (Akkad), and does not seem to have stirred thence for ten years. The city of Tevā, where Nabonidus seems to have spent most of his time, is, most likely, to be identified with the  Tē of the contract tablets, which, it is stated, formed a part of the city of Babylon. Nabonidus's neglect of the national gods seems to have offended the priests, and was not without its influence in causing the people to bow to the conqueror.

Throughout the record, Belshazzar is not once named. It is he, probably, who is meant when "the son of the king," commanding the army in Akhad, is mentioned, but there is no record of his death on the day of the taking of Babylon. Is it possible that he rebelled against his father, and was one of the "rebels of Gutium" who shut themselves up in E-sagil, and that Cyrus therefore revenged himself by not even mentioning his name, so that it might not (as in the case of the destroyer of the temple of Diana at Ephesus) descend to posterity?

Remarks were added by H. H. Howorth, F.S.A., Thomas Tyler, M.A., H. Rassam, Theo. G. Pinches, and the President.

The following communication from Richard Cull, F.S.A., was read:—

"On the Existence and Expression in Assyrian of the hard guttural sound of the Hebrew **y**."

Was an alphabetic system of writing in use by the ancient Babylonians when they adopted the syllabic system in cuneiform characters? Neither system could be adopted until an analysis of the words had been made—first into syllables, and after into the component sounds of those syllables. It is obvious that the analysis into syllables must have preceded that into the elementary sounds









of which the syllables are constituted. Now, it is difficult, if not impossible, to believe that a people who had enjoyed the advantages of an alphabetic system of writing would abandon it, in order to adopt the cumbrous system of syllabic writing as found in the Babylonian inscriptions. These and other thoughts connected with the origin and progress of Babylonian cuneiform writing occur in studying the expression of the two sounds of the Hebrew ע in Babylonian and Assyrian inscriptions.










Gesenius illustrates both sounds by means of the Greek of the Septuagint, where Hebrew proper names are written in Greek letters; thus the hard sound is represented by γ, for עֲמֹרָה (*Gomorrhā*) is written γόμορρα, and עֲזָה (*Gaza*) is written Γαζα, while the soft sound is represented as a gentle breathing, for עֲלִי (*Eli*) is written Ἠλί, and עֲמֶלֶק (*Amalek*) is written Ἀμαλεκ. The transliterations approximately represent the two sounds of ע (*ain*), which perhaps are accurately expressed only by the ع (*ain*) and غ (*ghain*) of the Arabic alphabet.









Both sounds occur in the Assyrian language, where they are heard in the same position in the Assyrian words as they occupy in their Hebrew cognates. Students of Assyrian, however, have only as yet recognised one of them—the soft or vowel sound which Sir Henry Rawlinson showed, many years ago, to be expressed by the 𐤏𐤍 of the word 𐤏𐤍 𐤁𐤏𐤍 (*ebir*), the cognate of the Hebrew עבר, “he crossed.” It is unknown which sound the Hebrews gave to the ע of this verb, but as the Arabic cognate is written with the soft ع (*ain*), it may safely be inferred that the Hebrews pronounced it soft. But however this may be, it is generally accepted that 𐤏𐤍 represents the soft vowel sound of the Hebrew ע in the Assyrian 𐤏𐤍 𐤁𐤏𐤍 (*ebir*).











The hard consonant of the Hebrew ע was heard in the name of the city זִעֹר (*Zoar*), Gen. xix, 22, which is written in the Septuagint Ζηγάρ (*Zegor*). Lot's epithet applied to the city Bela, afterwards became the name of the city, which proves that the name זִעֹר is derived from the root זִעַר, “he is small.” I shall now cite an Assyrian cognate of the Hebrew זִעֹר, and prove that it has a hard, guttural, consonant sound, in the same place in the word as that occupied by the ע in the Hebrew word.










In a fragment of a dictionary which was compiled to teach the Akkadian language to Assyrians, and which is printed in C. I. of W. Asia, Vol. II, p. 48, line 20, occurs the Akkadian character , which the student is directed to pronounce   *tu-ur*, i.e., *tur*, and taught that it signifies    *za-ah-ru*, i.e., *zahru*. "small."

The line is thus written on the tablet, and printed in the volume :








          







I now cite an Assyrian cognate verb of the Hebrew  , in which the same hard guttural sound is expressed by the same character. The example occurs in Assurbanipal's account of his campaign against the Mannai. He says: "I reduced       (*uzahhir*) the whole of his country." C. I. of W. Asia, Vol. III, p. 31, line 76 The verb is the first person of the Pihel preterite.

I have shown from Gesenius that the  in the name of the city  (*Gaza*) was pronounced with the hard guttural sound by the Hebrews; and that it was so pronounced by the Assyrians is evident from its orthography in both the inscriptions of Esarhaddon, where it is written     *Hazili* (C. I. of W. Asia, Vol. I, p. 48, line 4, and Vol. III, p. 16, line 15). In Esarhaddon, 3. 31, mention is made of a city named    *Hazu*, but from the context it is not the  (*Gaza*) of Judges xvi, 1, and has not yet been identified.

Students of Assyrian know that the consonant part of the syllabic characters   ,  ,  and  express what is expressed by the Hebrew  (*kheth*), which is a guttural, and like the *ch* of the German word *nacht*. It is unnecessary to quote Assyrian cognates of Hebrew words where those characters are so adopted, as the inscriptions are full of such words, and all students of Assyrian recognize the fact. The object of the present note is to show that these characters express also the hard guttural sound of the Hebrew . The question naturally occurs, "Did not the Assyrians distinguish between these two guttural sounds, which other Shemitic peoples have both distinguished and noted? Those who have studied the Assyrian in relation to its method of writing its syllables



know that the distinction between sonants and surds is not always maintained ; but no one doubts their distinguishing between B and P, although they wrote the same word sometimes     
*ebus*, and sometimes    *epus*. And as the distinction between the consonant part of the syllabic  *kha* or *ha* and that of the hard consonant sound of the Hebrew *כ* is less than that between B and P, surprise can scarcely be occasioned by the fact of the same character being adopted by the Assyrians to express both sounds.

There is nothing new in the identification of     (*Khaziti* or *Haziti*) with  (*Gaza*), for it was published by Mr. Layard in his work, "Discoveries in the Ruins of Nineveh and Babylon," p. 627, in the year 1853. It is now shown that the hard consonant sound of the Hebrew *כ* occurs in the Assyrian language and that it is expressed by the consonant part of the syllabic sign  *kha*.

Thanks were returned for these communications.

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THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, April 6th, 1880, at 8.30 p.m., when the following papers will be read:—

- I. "The so-called Tomb of St. Luke at Ephesus." By Professor G. Weber.
- II. "Preliminary Notes on the Characters, Phonetics, and Language of the Akkadians and the Pre-Akkadians." By Hyde Clarke.
- III. "Libation Vase of Osor-ur, preserved in the Museum of the Louvre." By Paul Pierret.



PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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TENTH SESSION 1879-80.

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*Sixth Meeting, 6th April, 1880.*

REV. CANON ST. VINCENT BEECHEY,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Society:—Proceedings; Vol. XXX, No. 200. 8vo. London, 1880.

From the Society of Antiquaries of London:—Proceedings; Vol. VIII, No. 1, January 9th to March 20th, 1879. 8vo. London, 1880.

From the Geological Society:—The Quarterly Journal; Vol. XXXVI, Part 1 (No. 141). 8vo. London, 1880.

From the Royal Geographical Society:—Proceedings and Monthly Record of Geography; Vol. II, No. 3. 8vo. London, March, 1880.

[No. XIV.]

From the Secretary of State for India :—The Sacred Books of the East, translated by various Oriental Scholars, and edited by F. Max Müller. 3 vols., 8vo. Oxford, 1879.

Containing in Vol. I, translated by F. Max Müller, Part 1 of The Upanishads, as follows :—The *Khândogya*-upanishad, the *Talavakâra*-upanishad, the *Aitareya-âraṇyaka*, the *Kaṣhîtaki-Brâhmaṇa*-upanishad, and the *Vâgasaneyi-saṃhitâ*-upanishad.

Vol. II.—The Sacred Laws of the Âryas, as taught in the Schools of Âpastamba, Gautama, Vâsishṭha, and Baudhâyana ; translated by Georg Bühler ; Part 1 containing Âpastamba and Gautama.

Vol. III.—The Sacred Books of China, the Texts of Confucianism ; translated by James Legge ; Part 1 containing the Shû King, the religious portions of the Shih King, the Hsião King.

From the Author :—*L'Écriture et les Inscriptions Sémitiques*. Par Ph. Berger. 8vo. Paris, 1880.

Being the combination of two articles published in "*L'Encyclopédie des Sciences Religieuses*," and now issued in a separate form.

From the Author :—*Notice sur les Caractères Pheniciens, destinés à l'impression du Corpus Inscriptionum Semiticarum*. Par Philippe Berger. Paris, 1880.

Reprinted from the "*Journal Asiatique*," Janvier, 1880.

From the Author :—*Raccolta dei Segni ieratico Egizi*. Per Simeone Levi. 8vo. Torino, 1880.

In a collection of fifty-six lithographic plates, properly arranged, are grouped variant forms of Hieratic writing, with their hieroglyphic and phonetic values. Each character is numbered, and a careful index is added of the manuscripts and other sources from which the different forms have been obtained.

From the Author :—*Observations sur Trois Cylindres orientaux*. Par M. Joachim Menant. 8vo. Paris, 1880.

Extrait de la *Gazette des Beaux-Arts*. Décembre, 1879.

From the writer :—*Tabellen zur babylonisch-assyrischen Geschichte*. Von Dr. Fritz Hommel. Three Sheets, Nos. II, III, and IV.

The following were nominated by the Council for election at the next meeting on May 4th:—

George William Bartram, R.E., Tunbridge Wells.  
Rev. Jonathan P. Carey, Tiverton, Devon.  
Benjamin Arthur Heywood, M.A., Red Lion Square, W.C.  
William Chickall Jay, Wimbledon Park.  
E. Wollaston N. Knocker, Dover.  
Rev. Randolph H. McLaughlin Berens, M.A., Chislehurst,  
Kent.  
George Samuel, Regent's Park, N.W.

The following were submitted for election as Members of the Society, having been nominated on March 2nd:—

William John Belt, Bedford Square, W.C.  
Miss Collette, Beirut.  
John Dixon, H.M. Vice-Consul, Beirut.  
Rev. J. Elphinstone-Robertson, Leatherhead.  
Assadour Karabegof, Russell Square, W.C.  
Mrs. H. Smith, Beirut.  
Villiers Stuart, of Dromana.  
Richard Francis Weymouth, D. Lit., Mill Hill, N.W.  
Thomas Wonnacott, F.R.I.B.A., Farnham, Surrey.

The following paper was read by the Secretary:—

“Description of the so-called Tomb of St. Luke at Ephesus.”  
By Prof. G. Weber.

This communication resulted from the papers on the same subject read before the Society at the meeting held February 5th, 1878,<sup>2</sup> and a correspondence printed in the “Academy” during July and August in the same year.

In a series of letters were contained the results of a careful examination and survey made by Prof. Weber, in order to find out if the building is of purely Christian character, as stated by Dr. Richter<sup>1</sup> and Mr. J. T. Wood,<sup>2</sup> or if it is an ancient tomb converted into a place of Christian worship, as described by Mr. Simpson and others.<sup>3</sup>

<sup>1</sup> “Academy.”    <sup>2</sup> Trans. Soc. Bib. Arch., vol. vi, p. 329.    <sup>3</sup> “Academy.”

The writer commenced by quoting what has been written on the subject by Fr. Adler, which quite agrees with the supposition that there exist the remains of two separate buildings of different epochs, but expressing the opinion that from the treatment of the carvings on the door-jamb, "both of which is in true ancient style," "the Christian origin and the traditional designation are out of the question." Mr. Weber stated that with regard to the traditional designation of a tomb of St. Luke, there could be no tradition, since Mr. Wood was the first who gave the building that name in 1865.

A full and careful description, with measurements, was then given, which showed that the early building had been circular, as supposed by Mr. Simpson, with an interior passage concentric with the outer wall, from which a number of cells radiated outwards. Upon clearing away a quantity of the *débris* that closed up the passage, a second small cell, placed at right angles to the first, was discovered on the west side; also evidences that there existed another similar one on the south side. From this it would appear that, when complete, four cells had been built from the passage, placed nearly to the four cardinal points, that on the east side having been cleared away to make way for the Christian chapel, cut into the older monument, Mr. Weber supposed, about the fourth century.

On the north side, remains of a flight of steps still exist, leading up to the platform, between the sixteen surrounding columns and the centre pillar of the monument.

Drawings by M. Weber, and photographs were exhibited; and from the fragments of ornamentation found at the place, and the architectural details of the building itself now remaining, it evidently appeared to have been a Greek monument, probably of the first century or earlier, a portion of which had been at a later time adapted and enlarged so as to form a Christian shrine or chapel. The cross and bull on the door-jamb were discussed; and although the former was admitted to be possibly an addition of Christian times, it was contended that the bull was that commonly known as the "Carian bull," and not the bull of the country, as had been stated by Mr. Wood. It was argued that it, with the panels of the door-jamb, were all that now remain of the ornamentation upon this portion of the ancient construction. This and other reasons were given why the bull could not possibly be the emblem of the Evangelist, which did not take a place in Christian art until many centuries later.



A letter from Mr. Edward Falkener was read, in which he discussed the original use of the monument, and expressed the opinion that it was a family burial-place. Mr. Falkener also pointed out that the building was to be found marked in the sketch plan published in 1862 in his work on Ephesus.

Other interesting features were pointed out, which will be given, as well as plans and drawings, in a future part of the Transactions.

M. Ernest Rénan, who expressed his satisfaction in being present at a meeting of the Society, thought that even with some proofs forthcoming, and these ought to be most carefully scrutinized, great care should be exercised in attributing an ancient monument to any particular person; but that in the present instance there appeared to be no proofs that the monument in question had been in any way connected with St. Luke. He had himself visited the building when Mr. Wood was in Ephesus, and thought that there could be no doubt that its origin was not Christian. With regard to the bull on the door-jamb, claimed as the symbol of St. Luke, it must be remembered that the attribution of these cherubic signs to the four Evangelists was of comparatively modern date, and that the signs themselves do not appear generally in use in art until the fifth century.

Remarks were added by Mr. Hyde Clarke and the Chairman.

The following paper was read by the writer:—

“Preliminary Notes on the Characters, Phonetics, and Language of the Akkadians and the pre-Akkadians.” By Hyde Clarke.


An examination was made of various hieratic and cuneiform characters having two or more dissimilar meanings—as goat, fish, boat; house, speak; face, field—and for which corresponding words were found in other languages. In the next section the Akkad phonetics were examined, and words exhibited with the same sound and meaning in other languages, being of the same class as those just referred to. Upon the copious materials hereby afforded, the author proceeded to deduce that the words and characters were not of Akkad origin, but derived from some language or languages of earlier date, and connected with the epoch of the foundation of syllabic characters, from which were derived the cuneiform, the Khita, the Egyptian, the



Chinese, as well as the American characters. The comparative philology of the Akkad was affirmed to be not exclusively Ugro-Altaic, but, as shown by the author previously, in affinity with many other so-called Turanian languages. The examples, however, here given being from some African languages, Mr. Clarke assigned the original character to some white race migrating from the highlands of eastern Africa to Asia, being displaced in Africa by their negro subjects, and afterwards in Asia by the white Aryans proceeding from High Asia. The languages included the Vei, &c., the Mandanga class, Bola, Pulo, Bornu, Houssa, &c. The Vei alphabet was considered to be possibly ancient, and not modern.

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THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, May 4th, 1880, at 8.30 p.m., when the following papers will be read:—

- I. "Libation Vase of Osor-ur, preserved in the Museum of the Louvre" (No. 908). By Paul Pierret.
- II. "A New Monument of Tirhakah of the XXVth Dynasty." By Samuel Birch, D.C.L., LL.D., &c., *President*.
- III. "An Examination of the Ideograph .

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S  
LIBRARY.

In consequence of the removal of the Offices of the Society to

NO. 11, HART STREET, BLOOMSBURY, W.C.,

a special fund has been formed to cover the extra expenses incurred and for the extension of the Society's Library.

The following subscriptions have already been received by the Secretary. Further amounts subscribed will be duly acknowledged in the Proceedings :—

	£	s.	d.
Rev. Canon St. Vincent Beechey ...	2	2	0
S. Birch, D.C.L., &c. ( <i>President</i> ) ...	3	3	0
Arthur Cates ( <i>Hon. Secretary</i> ) ...	5	5	0
Thomas Christy ... ..	5	0	0
Hyde Clarke ... ..	1	1	0
Miss Clendinning ... ..	2	2	0
Rev. George Currey, D.D. ... ..	3	3	0
The Right Rev. The Lord Bishop of Durham ... ..	5	0	0
Charles Harrison, F.S.A. ... ..	5	0	0
Rev. A. Löwy ... ..	3	3	0
E. L. Lushington, D.C.L., &c. ...	5	0	0
Walter Morrison ... ..	20	0	0
J. Manship Norman, M.A. ... ..	5	0	0
W. H. Rylands, F.S.A. ( <i>Secretary</i> ) ...	5	0	0
Rev. A. H. Sayce, M.A. ... ..	5	0	0
Joseph Sidebotham, F.S.A., &c. ...	10	0	0



PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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TENTH SESSION 1879-80.

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*Seventh Meeting, 4th May, 1880.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Society of Antiquaries of London:—Proceedings; Vol. VIII, No. 2, March 20th, 1879, to January 15th, 1880. 8vo. London, 1880.

From the Anthropological Institute of Great Britain and Ireland:—Journal; Vol. IX., No. 3, February, 1880. 8vo. London.

From the Royal Geographical Society:—Proceedings and Monthly Record of Geography; Vol. II., Nos. 4 & 5. 8vo. London, April and May, 1880.

From the Royal Archæological Institute of Great Britain and Ireland:—The Archæological Journal, Vol. XXXVII., No. 145 8vo. London, 1880.

[No. XV.]

From the Palestine Exploration Fund :—Quarterly Statement, April, 1880. London, 8vo.

From the American Oriental Society :—Journal, Vol. X. No. 2. New Haven, U.S.A. 8vo. 1880.

From the Victoria Institute :—Journal of the Transactions, Vol. XIII. London. 8vo. 1880.

From the Translator :—The lay of the Himyarites by the Kadhi Neshwân Ibn Sa'id. Translated and edited by Captain W. F. Prideaux. 4to. Schore, 1879. Twenty-five copies only printed.

The author of this poem appears to have died about A.H., 573, having left behind him several other works. "The poem is a terse epitome of the ancient history of El-yemen; if it does little more than record the names of kings and princes, still these names are rarely to be found elsewhere." The translation has been made from a manuscript copy, written on the sixth of the month, Rabi, ul-Âkhir, A.H., 1086, containing several important variants from texts previously published. A complete list of the various readings which are found in the MSS. in Von Kremer's and Müller's editions, and such proper names are noted as are to be found in the Himyaritic inscriptions. To render the historical portion of the poem intelligible, genealogical tables have been prepared from the commentaries.

From the author, François Lenormant :—*Les Origines de l'histoire d'après la Bible et les traditions des peuples orientaux. De la création de l'homme au deluge.* Paris, 8vo., 1880.

This work includes a new translation, from the Hebrew, of the chapters 1 to 11 of the book of Genesis. This is followed by appendices comprising in a collected form, the fragments referring to cosmogonies of the Chaldeans, Assyrians, and Phœnicians, a dissertation on the calendars of ancient Semitic nations, and an interlinear translation of the tablets in the British Museum recording the "Chaldean Genesis."

The following is a list of the chapters of the work :—

I. La création de l'homme. II. Le premier péché. III. Les Kêroubîm et le glaive tournoyant. IV. Le fratricide et la fondation de la première ville. V. Les Schêthites et les Qainites. VI. Les dix patriarches antédiluviens. VII. Les enfants de Dieu et les filles des hommes. VIII. Le déluge.

The following has been purchased by the Council for the Library of the Society:—

Geschichte Aegyptens von Psammetich I., bis auf Alexander den Grossen, &c. Von Dr. Alfred Wiedemann. Leipzig. 8vo. 1880.

The following were nominated by the Council for election at the next meeting on June 1st :—

Rev. E. B. Birks, M.A., Trinity Coll., Cambridge.  
Colonel Bravo, Hyde Park Square, W.  
F. W. Hunstock, M.A., Kensington, S.W.

To be added to the list of subscribers:—

The University Library, Aberdeen.

The following were elected Members of the Society, having been nominated on April 6th :—

George William Bartram, R.E., Tunbridge Wells.  
Rev. Jonathan P. Carey, Tiverton, Devon.  
Benjamin Arthur Heywood, M.A., Red Lion Square, W.C.  
William Chickall Jay, Wimbledon Park.  
E. Wollaston N. Knocker, Dover.  
Rev. Randolph H. McLaughlin Berens, M.A., Chislehurst,  
Kent.  
George Samuel, Regent's Park, N.W.

A communication from M. Paul Pierret was then read by the Secretary :—

“Libation Vase of Osor-ur, preserved in the Museum of the Louvre (No. 908).”

The vase, of the Saitic epoch, is of bronze, and of an oblong form, covered with an inscription finely traced with a pointed instrument. The text has been published by M. Pierret in the second volume of his "*Recueil d'Inscriptions du Louvre*," in the eighth number of the "*Études Égyptologiques*."

The goddess Nout is represented standing in her sycamore, pouring the water, which is received by the deceased on one side, and by his soul on the other.

"Saith the Osiris, divine Father and first prophet of Ammon Osor-ur, truthful ; Oh, Sycamore of Nout ! give me the water and the breath [of life] which proceed from thee. That I may have the vigour of the goddess of vigour ; that I may have the life of the goddess of life ; that I may breathe the breath of the goddess of the respiration of breaths, for I am Toun."

"Saith Nout : Oh, the Osiris, divine father, etc., thou receivest the libation from my own hands ; I, thy beneficent mother. I bring thee the vase containing the abundant water for rejoicing thy heart by its effusion, that thou mayst breathe the breath [of life] resulting from it, that thy flesh may live by it : for I give water to every mummy ; I give breath to him whose throat is deprived of it, to those whose body is hidden, to those who have no funeral chapel ; I am with thee.

I re-unite thee to thy soul, which will separate itself no more from thee ; never."

Another vignette represents the deceased in adoration before Osiris Ounnefer, who is seated and followed by Harsiesi, Isis, and Nephtys, who assure him of their protection.

"Saith the Osiris, divine father, of Ammon Ra, King of the Gods, first prophet of Ammon, Osor-ur, truthful, son of Nespaout-ta-ui, born of the Lady Nehems-ra-taui : I come near to thee, my lord Osiris to implore the breath and the water from thee. Grant that I may receive them, to rejoice my heart."

Underneath these two scenes is engraved an allocution to the deceased,

"Oh, divine father, Servant of Ammon-Ra, Servant of the diadem of Horus, prophet of Khem, prophet of Month, Lord of Tseront, prophet in twelfth part of Ammon, become first prophet of Ammon. Osor-ur, son of the very dignitary Nespaout-taui, born of the lady of the house, priestess of Ammon-Ra, Nehems-ra-taui,



to thee is offered this libation drawn from Abydos, flowing proceed from Osiris, which Sothis bringeth thee with his own hands.\*

Khnoum telleth thee of it. Cometh to thee an abundant Nile in his time ; his hands hold the water of renewal ; he bringeth thee all the offerings, all the plants at their season without anything wanting from their total. Toun maketh thy bones firm ; his good north wind is for thy nostrils ; he giveth thee the daily food ; his beverages are not lacking to thee. Thy flesh liveth by the purification which thy son maketh thee in thy retreat. The Resident of the West hath established thy person among the sages of the divine lower region ; he giveth stability to thy body among those who repose, and causeth thy soul not to distance itself from thee. Isis, divine mother, offereth thee her breast, and thou hast, by her, the abundance of life ; she giveth thee the things in the hall of Osiris ; she granteth that thou enterest among the august personages of the Thebaïde ; she placeth thy person near to the Good Being ; thou dost not cease to belong to His followers.

Thou receivest the libation from the hands of thy son, at the period of every ten days, when the barque of the divinity of Libations appeareth at the West of Thebes for the purification in Medinet-Abou, where is the face of the father of thy fathers.

He evoketh the remembrance of thy person and saveth thy body entirely and for ever.

Every son maketh the purification for his father, by accomplishing the ceremony of water to thy person,† and he anointeth his father and reunith him to his mother, by invoking thy name with that of his father. Thy beneficent sister [Isis] repeateth the formula and provideth thy soul with her conjurations. She granteth that thou leavest and that thou enterest into the Halls. She hath placed thee amongst her benevolent genii. Thy person is strengthened by all her formulæ of incantation. Thou shalt not be repulsed by Osiris on the day of his great festival of the 'Arm of the Gods.' I invoke their name that they may give thee the aliments of the other life, and that they may establish thy person in the middle of their sacred dwelling. At all times of appeal and of invocation thy heart doth

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\* Referring to the waters of the Nile, the return of which was announced by the rising of Sothis or Sirius.

† The deceased is here addressed as if he were Osiris himself.

follow thee on the waves of the stream ; where thou dost eat according to thy desire, for ever and ever.

The following was read by the author :—


“Monuments of the Reign of Tirhaka.” By S. Birch, D.C.L.







The paper contained an account of the historical monuments of Taharqa found in Egypt, and especially of an inscription, published by Le Vte. Jaques de Rougé, recording the fact of Taharqa having mounted the throne of Egypt in his twentieth year ; and it also gave an account of the inscriptions of Mentuemha, the petty king of Thebes and supporter of Taharqa, mentioned in the inscription of Thebes published by Mariette Pasha. The paper also contained a mention of some minor monuments of the same monarch, in different collections, illustrating his reign. Unfortunately they are few in number, but show that his sway in Egypt was sufficiently protracted to have left very permanent traces of his power.

The paper, besides, included a *resumé* of the history of Tahaqa, as known from the Assyrian monuments, especially in connection with the annals of Assurbanipal, or Assurbanihabla, which contain the relation of the advance of the Assyrian forces as far as Meroe, after driving Tirhakah, or Taharqa, out of Egypt. This kingdom was governed at the time by chiefs of Nomes as Assyrian Viceroys, and they were temporarily subdued by Taharqa, with whom they made an alliance. The epoch of Tarheqa also is one of transition, foreign influences having by that time completely penetrated the country. The oldest demotic writing is of his reign ; and that he was master of the whole of Egypt is proved by the death of an Apis having occurred in it, and the age of Taharqa representing for the first time positive chronology. The history of this king has really been recently obtained from the monuments of Egypt and Assyria. Although the period is not, from an Egyptian monumental view, one of high importance, all evidence afforded from Egyptian sources is precious, as adding to the knowledge already possessed of an obscure period in Egyptian history.

Remarks were added by Rev. Canon St. Vincent Beechey, Rev. A. Löwy, Rev. Basil Cooper, Walter Morrison, Villiers Stuart, and Robert Cust.







The following paper was then read by the Secretary :—

“An Examination of the Ideograph .” By Robert Brown, Junr., F.S.A.

The author was of opinion that there were few more interesting Ideographs than the one under discussion, an archaic intensified variant of which is . After stating that the phonetic Akkadian values of the sign were, *mi*, *vi*, *gig*, and *ku*, and their Assyrian equivalents *tsalmu*, *eribu*, shade, (black,) sunset, with a further meaning, Akkadian *ge*, Assyrian, *musu*, night. The writer considered the rationale of the combination, in its pictorial aspect, and in so doing, illustrated what he thought existed in the cuneiform writing, *viz.*, pictorial representation is either (1) direct, *i.e.*, when an object is portrayed according to the sum of its physical characteristics, however roughly this may be done; or, (2) indirect or symbolic, *i.e.*, when an object is portrayed according to a protagonistic idea, or principle connected with it, *e.g.*, when the unit stands for “man.” A great number of Ideographs are necessarily based upon the latter principle. Mr. Brown also expressed the opinion that the form of any particular ideograph in ordinary late Assyrian is *not necessarily* a modification of any more archaic and more purely pictorial form, having the same signification. In the first instance the only principle adopted would be that of simple direct representation, more or less rude, but subsequently a number of forms may have been considered together and made to harmonize somewhat, in accordance with some further principle which founded itself on fact, would aid the memory to retain the ideographs. Each ideograph, moreover, would at first have but one decided meaning around which others more or less connected would spring up. The Ideograph in question was then divided, and the two divisions separately considered. Mr. Brown was of opinion that the second portion  represented the transit of light across the heaven from east to west, and in protesting against the alteration made by Mr. Houghton\* in the position of the sign from  to  which he considers represents the vault of heaven, Mr. Brown thought that the sign  in connection with  indicated that the

\* Trans. Soc. Bibl. Arch., Vol. VI., p. 475.


further passage westward of the solar rays is barred, and pointed to the underworld, "below," whither they must now descend. It was pointed out, that the sign appears to be used in many Ideographs, with a similar or derivative force. Some examples were given, and mythological points deduced from them.


Mr. Theo. G. Pinches thought that the derivation of the ideograph given by Mr. Brown could hardly be accepted. In seeking the original form of a cuneiform character, it is often necessary to turn it up on end (the characters  and  were quoted as examples). The sign  therefore, turned up on end, thus , shows, most likely, the image of the sun's disc sinking behind some object which obstructs his rays (). This explanation is also supported by the meanings of the character, which are: *eribu* "to descend," and *šalmu*, "darkness" (not *rays of light*), and, with the prefix for wood (, *šillu*, "protection" (both materially and metaphorically).\*

Remarks were added by Rev. C. J. Ball, Rev. H. G. Tomkins, Rev. Josiah Miller, and the Secretary.

The following communication from Richard Cull, F.S.A., "On the Expression in Assyrian of the soft sound of the Hebrew *y*," was read:—

"On sait que l'écriture anarienne ne présente point de caractère, correspondant à l' *y*, et, dès lors, que le système graphique anarien ne peut reproduire cette articulation; cependant, comme elle existait dans la langue, elle doit nécessairement avoir sa place dans la grammaire."†

", which appears to be etymologically equivalent to *y*, is arranged as *y*."‡

"*y*, e, "§

These three passages should be studied in connection with their

\* M. Terrien de la Couperie has since mentioned to me the Chinese character, which represents the sun descending, and has the values of *kek* and *mi*, implying a direct connection between the Chinese and Akkadian languages and mode of writing. T. G. P.).

† Gram. Assyrienne, par M. Joachim Mènant, p. 208.

‡ Norris' Assyrian Dic. : Introduction.

§ Sayce's Assyrian Gram. (Bagster), p. 47.

respective contexts, in order to understand fully the doctrine of each author concerning the representative of **y** in Assyrian inscriptions.

Sir Henry Rawlinson established beyond controversy that the sign  $\text{𐤹𐤶}$ , in *Pe-ain* verbs, which he cited, correspond to the **y** of the cognate Hebrew verbs. It has been proved that the phonetic value of  $\text{𐤹𐤶}$  is *e*. In syllabary 364,\* the Akkadian  $\text{𐤹𐤶𐤶𐤶}$  is directed to be pronounced  $\text{𐤹𐤶}$ : that is *e*; and that it signifies a house as written in the nominative case; thus:—

$\text{𐤹𐤶}$  .  $\text{𐤹𐤶𐤶𐤶}$  .  $\text{𐤶𐤹𐤶}$   $\text{𐤹𐤶𐤶}$   $\text{𐤹𐤶𐤶}$  *Bitu*, a house.

The **y** occurs in Hebrew verbs in all places of the theme; thus it may be the first, second, or third radical, and may be pointed in each situation. The **y** in Hebrew phonetics is treated in one way by Jewish Hebrew scholars, and in another way by Christian Hebrew scholars. Professor Hurwitz says, “**y** generally (by Jews is) pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them.”† Professor Hurwitz speaks of the present pronunciation of Hebrew by German Jews, and says nothing of the pronunciation of **y** by the ancient Jews, although he was familiar with the Septuagint, and with the Hebrew grammars both of ancient and modern authors. Christian Hebrew grammarians, from Schultens downwards, having compared the method of writing Hebrew proper names in Greek in the Septuagint, have accurately described and illustrated the two sounds of **y**.

In verifying the comparison of Sir Henry Rawlinson between the Assyrian  $\text{𐤹𐤶}$  and the Hebrew **y** of *Pe-ain* verbs, we have no concern with the modern pronunciation of the **y**, nor indeed with even the ancient pronunciation of either the Assyrian  $\text{𐤹𐤶}$ , or the Hebrew **y**. He established the important fact that  $\text{𐤹𐤶}$  represents the **y** of Hebrew *Pe-ain* verbs, whatever the pronunciation may have been. He did not discuss the Assyrian verbs cognate with those Hebrew verbs in which **y** is the second radical, nor those in which it is the third.

M. Mènant says,‡ “On sait que l’écriture anarienne ne présente point de caractère correspondant à l’ **y**, et, dès lors, que le système

\* W. A. I., Vol. II., p. 2.

† Heb. Gram., p. 8.

‡ Gram. p. 208.

graphique anarien ne peut reproduire cette articulation." M. Mènant rejects the identification of 𐤔𐤌 with 𐤔, in *Pe-ain* verbs.

In the Hebrew verb שָׁמַע (*shama* 𐤔), "He heard," the 𐤔 is the third radical of the root, and in the Assyrian cognate is represented by the sign 𐤔𐤌, as in the word 𐤔𐤌 𐤌𐤔𐤌 (*ashme*, 𐤔𐤌), "I heard" (Assurbanipal, 3—30, W.A.I. III., pl. 19).

In the Hebrew verb בָּעַל, He ruled, 𐤁 is the second or middle radical of the root, and in the Assyrian cognate is represented by the sign 𐤁𐤌, as in the word 𐤁𐤌 𐤌𐤔𐤌 𐤌𐤔𐤌 (*libi elu*), "may they rule." (Nebuchadnezzar. W. A. I., Vol. I., p. 66, col. 3, line 59.)

The evidence adduced by Sir Henry Rawlinson proves that the 𐤔 of Hebrew *Pe-ain* verbs is represented by 𐤔𐤌 in Assyrian *Pe-ain* verbs; and the evidence of the above two examples proves that 𐤔𐤌 represents the Hebrew 𐤔 both as a second and third radical. Hebrew scholars know that 𐤔 is a consonant, whether it have the hard guttural, as in עֲמֹרָה, *Gomorrhah*, or the soft vowel sound as in עֲלִי, *Eli*. And Assyrian students ought to bear in mind that the 𐤔𐤌 is a consonant, although it has the vowel sound, as in the word 𐤔𐤌 𐤌𐤔𐤌, *ebir*.

The grammarians are silent as to the representation of the vowel E by 𐤔𐤌, when the character cannot represent the 𐤔. The word *Agu*, "a crown," is written 𐤌𐤔𐤌 𐤌𐤔𐤌 𐤌𐤔𐤌, *a-gu-u*,\* and 𐤌𐤔𐤌 𐤌𐤔𐤌 𐤌𐤔𐤌, *a-gi-e*†, whether it expresses the second case of the noun as taught by Dr. Hincks, or the plural as stated by Mr. Norris, is of no importance to the question upon which all are agreed, that the 𐤔𐤌 simply expresses the vowel *e*. It cannot in this, and a thousand other similar examples, represent the 𐤔. The accepted view is that the 𐤔𐤌 indicates that 𐤌𐤔𐤌, instead of being pronounced, as is usual, *gi*, is to be pronounced *ge*, and made long.

The loss of 𐤔𐤌 as the representative of 𐤔 may be noticed,

\* Legend of Ishtar, W. A. I., Vol. IV., p. 31, col. 2, l. 45.

† Tiglath Pileser, 1-5. W. A. I., Vol. I., p. 9.



especially as such loss occurs in both Hebrew and Biblical Chaldee. The substantive **בַּעַל**, *Baal*, in Isaiah xli., 1, is written **בַּל**, and also in Jeremiah l., 2; li., 44. In Biblical Chaldee the word is pointed **בַּעַל** (Ezra iv., 8). In both cases it is easy to infer the steps by which the **ע** was lost, first in the spoken and afterwards in the written word. In Assyrian the monogram **𐎶𐎵** is commonly written, but the word is also written phonetically, sometimes with the **𐎶𐎵**, but oftener without it, thus: **𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵** *bi-e-le-a*, "My lords," the first **𐎶𐎵** is the soft **ע**, the second is simply the vowel *e*, a plural sign. (Neb. : W. A. I., Vol. I., p. 65, col. 2, 41.) In the abstract nouns, also both forms appear in the East India House slab **𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵**, *bi-e-lut*, and **𐎶𐎵 𐎶𐎵 𐎶𐎵**, (W. A. I., cols. 1-10, and 9-59.) And the feminine nouns are written in both ways, as **𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵**, *bi-e-lit* (Neb. : W. A. I., Vol. I., p. 65, col. 2, 52), and **𐎶𐎵 𐎶𐎵**, *bi-lat*, "a lady." (*Ibidem*, p. 70, col. 3, 22.)

Proper names consisting of two or more elements, one of which is the name of a god, occur frequently in the inscriptions. In W. A. I., vol. 2, p. 64, the page is filled with lists of proper names, in which the first element is that of some god, not written phonetically, but in monograms. The name *Baal* is so written **𐎶𐎵**. The name *Baladan*, which is so often found in the cuneiform inscriptions, appears in Hebrew, 2 Kings, 20-12, **בַּלְאֲדָן**; and doubtless, accurately, represents the Babylonian pronunciation. It will be noticed that the **בַּל** of Isaiah, as an element, is shortened to **בַּ**.

The sign **𐎶𐎵** occurs as a verbal monogram also, as in Assurnazir-pal, 1-36, W. A. I., vol. 1, p. 17, and which is shewn by a variant to represent **𐎶𐎵 𐎶𐎵 𐎶𐎵** *ipilu*, "He has ruled." Now a native educated Assyrian from the sign **𐎶𐎵** in that context would supply the required part of the verb, and at once read *ipilu*. It will be observed that the consonant **𐎶𐎵** is utterly lost in this example, as it is generally in this verb.



The Hebrew טַעַם “a decree,” is the same form as בַּעַל, and is of frequent occurrence in Assyrian, where it appears, as Mr. Norris states, to have all the senses of its Hebrew and Chaldee cognates. The orthography too, like that of *Baal* in Assyrian is similarly varied, by the presence, or the absence of the  $\Sigma\P\Upsilon$ , as Mr. Norris remarks, (Dic., p. 102), representing the ט.

$\Delta\Sigma\P\Upsilon\Delta$   $\Delta$  *ti-e-mu*, “information.”

$\Delta\Sigma\Delta\Sigma\P\Upsilon\Delta$   $\Delta$  *ta-mu*, “information.”

Assur-nazir-pal says,—“while in Kummuhî I was stationed, they brought news ( $\Delta\Sigma\P\Upsilon\Delta$ ) to me,”—(W. A. I., vol. I., p. 18, line 74). A similar phrase occurs several times in his inscription, with the same orthography of the word.

Shalmaneser, in a similar passage, says,—“while in the city of Kalah I was stationed, they brought news ( $\Delta\Sigma\Delta\Sigma\P\Upsilon\Delta$ ) to me.”—Mr. Layard’s inscriptions, p. 95, line 147. There is no lack of examples of this diverse orthography.

THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, June 1st, 1880, at 8.30 p.m., when the following papers will be read:—

- I. “The site of the Temples of the Jews.” By Lieutenant-Colonel Warren, R.E.
- II. “The Papyrus of Bek-en-Amen in the Municipal Museum of Bologna.” By Professor Giovanni Kminek-Szedlo.

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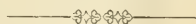
TENTH SESSION, 1879-80.

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*Ninth [Special] Meeting, 6th July, 1880.*

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings ; Vol. XXX. No. 204. 8vo. London, 1880.

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography ; Vol. II., No. 7. 8vo. London, July, 1880.

From the Society :—The Publications of the Missouri Historical Society. No. 1. 8vo. 1880.

From the Author :—L'Inscription de Bavian, Texte, Traduction et Commentaire Philologique, etc., par H. Pognon. Seconde Partie, 8vo. Paris, 1880.

No. 42 of the Bibliothèque de l'Ecole des Hautes Études, containing the Appendices and Glossaries :—Sur le second aoriste Assyrien ; Sur les noms géographiques contenus dans l'inscription de Bavian. Glossarie des idéogrammes ; Glossaire des mots écrits phonétiquement.

[No. XVII.]

From the Editor :—Assyrian Texts, being extracts from the Annals of Shalmaneser II., Sennacherib, and Assurbanipal, with philological notes, by Ernest A. Budge, M.R.A.S. 4to. London, 1880.

From the Author :—The Mystery of the Bible Dates solved by the Great Pyramid. By William Rowbottom. 8vo. London, 1877.

The following were nominated by special order of the Council, and elected Members of the Society :—

Major Palma di Cesnola, West End, N.W.

Charles G. Maylard, 1, Lingfield Road, Wimbledon.

William Ransom, Hitchin, Herts.

Thomas F. Richardson, Leadenhall Street, E.C.

The following were elected Members of the Society, having been nominated on June 1st.

J. Rogers Herbert, R.A., Kilburn, N.W.

Rev. Dr. J. L. Porter, President Queen's College, Belfast.

Samuel Shaw, Andover, Hants.

Lieut.-Col. Charles Warren, R.E., Chatham.

The following communication was read by the Author :—

The Hittite Monuments, By Professor A. H. Sayce, M.A.

In referring to a previous paper communicated to the Society, and printed in the Transactions (Vol. V., p.p. 22-32), in which it was suggested that the so-called Hamathite inscriptions ought rather to be termed Hittite, and that the hieroglyphics in which they were written were of Hittite invention, and that the existence of these inscriptions indicated an early connection between the city of Carchemish and the Hittite people; it was now pointed out by Mr. Sayce that his suggestions had been abundantly proved, and that for the future the monuments in question must be spoken of as Hittite, and not Hamathite.

The various inscriptions known were then referred to, and the sculptures noticed by Texier, Hamilton, and Perrot in different parts of Asia Minor were considered. These bear some resemblance to Egyptian art on the one side, and still more to Assyrian art on the other, but yet have a very marked and peculiar character of their own. What made the matter the more interesting, was that there



were also certain elements of Greek art, which could not be derived from a Phœnician source, but could be traced back to this peculiar art of Asia Minor. Those particularly referred to were found carved on the rocks at Boghaz Keui and Eyuk, &c., &c., and above all at Karabel, on the old road between Ephesus and Sardes. The latter, the author had carefully examined last autumn, and were he thought of special importance as proving that Hittite influence and culture once penetrated as far as the shores of the Ægean. The characteristics of the art which was considered to be Hittite, comparing the points of costume and forms represented in the hieroglyphics with similar objects of other ancient nations was described, and the historical notices of the nation on ancient monuments referred to.

The various Hittite monuments known were described, and the hieroglyphic names of various gods and goddesses from the sculptures at Boghaz Keui, Hamath, Aleppo, Carchemish, &c., considered. The divinities appear to all have their appropriate symbols, and Hittite characters are attached to each of them, evidently expressing their names. Each group of characters begins with the same hieroglyphic, which it was considered must therefore be the determinative prefix of divinity. This character, owing to an apparent resemblance to the Egyptian determinative for *country*, had been formerly supposed by Mr. Sayce to denote a *city*. He now, however, traced its origin to the winged solar disc, and pointed out the various forms in which the two symbols appear on the monuments, which he urged, showed at once that this must have been the case. The probable names and identification of some of the Hittite gods were next discussed.

From squeezes taken from the sculpture at Karabel, the author had, he considered, proved the monument to be of Hittite origin, as he found that duplicates of the characters engraved upon it were amongst those on the stones from Carchemish and Hamath. The second pseudo-Sesostris he also took to be of Hittite origin, being little more than a reversed copy of the first, both set up by this nation as visible signs of empire. The inscriptions themselves were next considered, some of which, such as the tip-tilted boot, or the head crowned with the Hittite tiara, prove that they could not have been derived from a foreign source. The simplification of many of the characters into what may be termed hieratic types may be traced. While the characters found on the Hittite monuments of Asia Minor

agree with those of Carchemish, the characters found in the inscriptions of Hamath and the seal impressions from the palace of Sennacherib are considerably simplified. The more difficult heiroglyphics, such as the heads of animals, have been replaced by conventional groups of lines, and the tendency has been to substitute straight lines for curves. Mr. Sayce expressed the opinion that a large number of the characters were simple ideographs, of which examples were given with suggested meanings. The opinion expressed in the paper already referred to, that the Kypriote syllabary was derived from the Hittite heiroglyphics was considered at length. Mr. Sayce stated that, although he had at one time withdrawn this theory, having been converted to the view of Dr. Deecke, who found the origin of the Kypriote characters in the Cuneiform syllabary of Nineveh, the fresh materials which had accumulated during the last three years had made him return to his old suggestion.

An appendix was added to the paper of the Hittite names mentioned in the Old Testament, and the Egyptian and Assyrian inscriptions.

Mr. Sayce read a letter from Mr. W. St. C. Boscawen, and exhibited some rough sketches of Hittite monuments taken by him.

Remarks were added by Canon St. Vincent Beechey, Richard Cull, F.S.A., G. Bertin, Hyde Clarke, Rev. A. Löwy, J. Park Harrison, Rev. Nathan, and Rev. Basil Cooper.

The reading of a communication from M. Terrien de Lacouperie, on the common origin of the Akkadian and Chinese writing was postponed.

The Rev. J. N. Strassmaier communicated the translation of a contract tablet of the 17th year of Nabonidus.

This tablet, which is in the collection of the Louvre, is marked M N B. 1133, and contains rather an unusual form of contract. The following is the translation :—

“ 11 manas 18 drachmas of silver, a deposit, sealed and assured, the price of the house of Belimanni, the son of Musezib-Bel, son of Da-Marduk, which Bel-aḥe-iddin, the son of Marduk-zir-ibni, son of Egibi, buys ; and this sum of money, 11 manas, 18 drachmas of silver is entrusted to Nabu-aḥe-iddin, son of Egibi. The owner of

the house will remain in possession as long as Bel-aḥe-iddin the purchaser of the house, whose son is dead, does not actually take possession of the house for this deposit (the option shall last) for four years.

After the death of Bel-aḥe-iddin and Nabu-aḥe-iddin, to whom the deposit is entrusted, Bel-rimanni (shall receive) his deposit. Itti-Marduk-balaṭ, the son of Nabu-aḥe-iddin (shall repay) it, but if he, the actual holder, does not give back nor render the deposit, they shall bring him before the tribunal of the chief magistrate and judges, to Zirya, the intendant (?) of the temple Saggal, and he will say thus:—The inheritance of the property, including the deposit, belongs to his (*i.e.* the testator's) son; Zirya will decide, that he does not know the kind of inheritance of the testator's property nor about the right of taking possession of it, as if the deposit would belong to the son, Itti-Marduk-balaṭ will render it with his seal in presence of Kiribtu, the magistrate, Edir-Bel, the magistrate, Nirgal-aḥ-uṣur and Ziḳir-ukin, the judges, and will give it to Bel-rimanni.

Da-Marduk, the scribe, son of Banu-sin-ulu. The Royal City of Babylon, in the month Elul, the 5th day, the 17th year of Nabonidus, king of Babylon.

The seal of Nirgal-aḥ-uṣur, the judge; the seal of Ziḳir-ukin, the judge; the seal of Kiribtu; the seal of Edir-Bel, the magistrate."

A Paper by Richard Cull, F.S.A.—Remarks on the Form and Function of the Infinitive Mood in the Assyrian language was taken as read.

Thanks were returned for these communications.



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## ERRATA.

## Transactions, Vol. VII., Part I.

- P. 92, l. 12, *for* upon *read* by.  
 P. 105, l. 2, „ kis-ā-te „ kisā-te.  
 P. 105, l. 2, „ IRİŞ-te „ IRŞİ-te.  
 P. 118, l. 3, „ 157 „ 175.  
 P. 155, l. 13, „ tiduki „ niqi.  
 P. 155, l. 14, „ warriors „ sacrifice.  
 P. 156, l. 20, „ sibu'u „ 'sabitū.  
 P. 157, after the words *plantation* sammu and tisa, *insert* (?).  
 P. 158, l. 17, *for* khansa *read* khansu.  
 P. 158, l. 26, „ salsu „ salsat.  
 P. 160 & 161, after all the transcribed numbers, *insert* (?).  
 P. 163, l. 23, *for* ilanu *read* ilani.  
 P. 164, l. 11, „ „ „ „  
 P. 165, l. 5, „ raised „ proclaimed.  
 P. 166, l. 5, „ upakhkhir „ upakhkhiru.  
 P. 166, l. 14, „ salistu „ salsai.  
 P. 174, l. 6 from bottom, *for* done *read* down.

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NOTE.—The Library and the Offices will be closed during the vacation, from the present date to the end of August.

Vol. VII., Part I. being the first part of the Transactions for the current year, has been issued to members not in arrear of their subscriptions. Members not having received their copies are requested to apply to the Secretary, 11, Hart Street, Bloomsbury, W.C.













1881.

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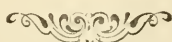


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PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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ELEVENTH SESSION, 1880-81.

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*First Meeting, 2nd November, 1880.*

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Society of Antiquaries of London :—The Proceedings, Second Series ; Vol. VIII. No. 3, 8vo. London, 1880.

List of Members on the 3rd June, 1880.

From the Society :—Mémoires de la Société Royale des Antiquaires du Nord. Nouvelle Série. 8vo. Copenhagen, 1878-79.

From the Royal Asiatic Society of Great Britain and Ireland :—The Journal. New Series ; Vol. XII., Part 3. 8vo. London, July, 1880.

From the Royal Geographical Society :—Proceedings, and Monthly Record of Geography. Vol. II., 8vo. Nos. 8, 9, and 10, August, September, and October, 1880.

[No. XVIII.]

From the Geological Society :—The Quarterly Journal ; Vol. XXXVI., Part 3, No. 143. 8vo. London, August 2nd, 1880.

From the Anthropological Institute of Great Britain and Ireland :—The Journal ; Vol. IX., No. 4, 8vo. London, May, 1880.

From the Royal Archæological Institute of Great Britain and Ireland :—The Archæological Journal ; Vol. XXXVI. Nos. 146, 147. 8vo. London, 1880.

From the Palestine Exploration Fund :—Quarterly Statement, July, 1880. 8vo. London.

From the Secretary of State for India :—The sacred Books of the East ; Edited by F. Max Müller. 3 vols. 8vo. Oxford, 1880.

Vol. IV.—The Zend-Avesta. Part I. The Vendidad. Translated by James Darmesteter.

Vol. V.—Pahlavi Texts, translated by E. W. West. Part I., containing The Bundahis, Bahman Yast, and Shâyast lâ-shâyast.

Vol. VII.—The Institutes of Vishnu. Translated by Julius Jolly.

The Seventeenth and Eighteenth Annual Reports of the Free Libraries Committee, Birmingham, for 1878 and 1879. 8vo. Birmingham, 1880.

The American Antiquarian, a quarterly journal devoted to Early American History, Ethnology, and Archæology. Vol. II., No. 4, April, May, June. 8vo. Chicago, 1880.

From the Publishers :—Messrs. Cassell, Petter, Galpin & Co. ; Egypt : Descriptive, Historical and Picturesque. By Professor G. Ebers. Translated by Clara Bell, with Introduction and Notes by S. Birch, D.C.L., LL.D., F.S.A., &c. Part I. 4to. London, October, 1880.

From the Editor :—The Museum of Classical Antiquities, being a series of Essays on Ancient Art. Edited by Edward Falkener. New edition complete in one Volume. 8vo. London, 1860.

From Walter Morrison :—Voyage dans la Basse et la Haute Egypte pendant les campagnes du Général Bonaparte ; par Vivant Denon. 2 vols. Large Folio, Text and Plates. Paris, 1802.

From the Editor :—The Manners and Customs of the Ancient Egyptians. By Sir J. Gardner Wilkinson, D.C.L., &c. A New Edition, Revised and Corrected by Samuel Birch, D.C.L., LL.D. 3 Vols. 8vo. London, 1878.

From the Author :—Kitâb-al-Fark von Alasma'i, nach einer Wiener handschrift herausgegeben und mit noten versehen. Von Dr. David Heinrich Müller. 8vo. Wien, 1876.

Südarabische Studien. Von Dr. David Heinrich Müller. 8vo. Wien, 1877.

From the Author :—Bericht über die ergebnisse einer zu wissenschaftlichen zwecken mit unterstützung der Kais. Akademie der Wissenschaften unternommenen reise nach Constantinopel. Von Dr. David Heinrich Müller. 8vo. Wien, 1878.

From the Author :—Die Burgen und Schlösser Südarabiens nach dem Iklil des Hamdânî. Von Dr. David Heinrich Müller, Erstes heft. 8vo. Wien, 1879.

Four papers reprinted from the Transactions of the Kais. Akademie der Wissenschaften, Nos. 83, 86, 90, 94.

From the Author :—Les Hébreux en Égypte, d'après les travaux modernes. Par Ed. Drouin. 8vo. Meaux, 1880.

Mémoire lu à la Sèance publique de la Société d'Archéologie, Science, Lettres et Arts, du departement de Seine et Marne.

From the Author :—Le Mythe de Pygmalion et le dieu Pygmée. Par M. Philippe Berger. 8vo. Paris, 1880.

Extrait des Comptes Rendus de l'Académie des Inscriptions et Belles Lettres.

From the Author :—Gethsemane and Sinai. By W. J. Belt, M.A., F.S.A., &c. 4to. London, 1880. [Poem.]

The following have been purchased by the Council for the Library of the Society :—

Mémoire sur les Rapports de l'Égypte et de l'Assyrie dans l'Antiquité, éclaircis par l'étude des textes Cunéiformes. Par M. Jules Oppert. 4to. 1869.

Zur Kritik der Inschriften Tiglath-Pileser's II., des Asarhaddon und des Asurbanipal. Von Eb. Schrader. 4to. Berlin, 1880. Aus den Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin, 1879. 4to.

Nineveh and Persepolis:—An Historical Sketch of Ancient Assyria and Persia, &c. By W. S. W. Vaux, M.A. 8vo. London, 1850.

Erläuterung der babylonischen Keilinschriften aus Behistun vom Dr. G. F. Grotefend. 4to. Göttingen, 1853.

Erläuterung einer Inschrift des letzten assyrisch-babylonischen Königs aus Nimrud. Vom Dr. Georg Friedrich Grotefend. 4to. Hannover, 1853.

Die Grabschrift des Darius zu Nakschi Rustam erläutert von Dr. Ferdinand Hitzig. 8vo. Zürich, 1847.

Sprache und Sprachen Assyriens. Von Dr. Ferdinand Hitzig. 8vo. Leipzig, 1871.

The following were nominated for election at the next meeting on December 7th:—

Dr. Henry Bischoff, Aleppo.

Rev. William Brock, Manner's Road, Hampstead.

Colonel Thomas Brooke, F.S.A., &c., Armitage Bridge, Huddersfield.

Rev. Professor W. H. Jeffers, D.D., Allegheny, Penn., U.S.A.

Rev. James Marshall, 50, Bible House, New York City, U.S.A.

Lady Olivia Stratford, 22, Sutherland Gardens, Paddington

Rev. Professor S. J. Wilson, D.D., Allegheny, Penn., U.S.A.

Rev. C. G. Knox Gillespie, Schiekade 139, Rotterdam.

Joseph Offord, 33, Ladbroke Road, Notting Hill, W.

Miss Wallace-Dunlop, 5, Connaught Square, Hyde Park, W.

To be added to the list of Subscribers:—

The Library of the Western Theological Seminary, Penn., U.S.A.

The following communication was read:—

The Bilingual Hittite and Cuneiform Inscription of Tarkondêmos. By A. H. Sayce, M.A.

Dr. Mordtmann, who appears to have been the first to describe the boss bearing the inscription of Tarkondêmos, writing in 1862, tells us that at that time it was in the possession of M. Alexander Jovanoff, the numismatist of Constantinople, who had obtained it at Smyrna. Made of silver, circular in form, like half an orange, he

thought it must have served as the knob of a staff or dagger. The measurements, he adds, are  $16\frac{1}{3}$  "English lines" in diameter,  $4\frac{1}{3}$  "lines" in height, and very thin. The outer surface was divided into two fields, the inner and larger of which had the figure of a warrior standing erect in the centre, holding a spear in the left hand, and pressing the right against his breast. He was enclosed in a tunic, over which a fringed cloak was thrown; a close-fitting cap was on his head, boots with turned-up ends on the feet, a dirk, or dagger in the belt, and the legs bare; on each side of the figure was a series of "symbols." Dr. Mordtmann then describes the symbols, and, with other explanations, mentions that the obelisks are a close copy of the curious shafts of rock which rise from the ground in the volcanic district west of Cæsarea and Kappadocia.

Mr. Sayce, having come across this description, and recognized the Hittite character of the object, with some difficulty found the periodical in which the copy of it appeared, but his doubts as to its authenticity were not satisfied until he had compared Mordtmann's plate with a cast taken at Constantinople twenty years ago by M. F. Lenormant, from the original boss, and another from the electrotype in the British Museum. This comparison at once satisfied him that the copy we possess is as good as the original itself.

The cuneiform legend he read as follows :—

𐎲	𐎵	𐎠𐎫𐎶	𐎠𐎵𐎶	𐎠𐎶	𐎠𐎶	𐎠𐎶	𐎠𐎶	𐎠𐎶	𐎠𐎶	𐎠𐎶	𐎠𐎶
D.P	Tar	- rik	—	Tim	- me	'sar	mat	Er	- me	- e.	
	Tarrik			Timme		King of the	country of	Ermê.			

Mr. Sayce was of opinion that the forms of the characters must be referred to the age of Sargon. The last character having, for instance, the archaising form similar to that found on the stele of that monarch discovered in Kypros; the ideograph used to denote *king* belongs to the same period; and the third character which ought to be 𐎠𐎶𐎶 has been slightly changed in form. This date, he was of opinion, would well agree with historical probabilities. It was in the time of Sargon that Assyrian culture first gained a permanent footing in the west, while the overthrow of Carchemish and the last relics of Hittite power in B.C. 717 would, he thought, naturally lead to the disuse of the Hittite mode of writing and the spread of the cuneiform characters employed by the Assyrian conquerors.



The name of the king was compared by Dr. Mordtmann with that of the Kilikian King *Ταρκονδήμοτος* and his son of the same name. This name is found on coins, and also mentioned by various ancient authors. Mr. Sayce, after having discussed the probable area of country ruled over by Tarkondemos, in his analysis of the Hittite characters which surround the figure in the centre of the boss, explained them thus:—The inscription is in accordance with the usual *boustrophedon* manner of writing, commencing at the top on the right side, between the spear and the shoulder of the figure; the obelisk-like character between the spear and the lower part of the figure coming next, and then re-commencing outside the spear from the bottom of the boss the artist worked upwards from below, consequently the four vertical lines, as Mordtmann called them, will be the last character in the legend. We should further expect that the royal name would be included in the space between the spear and shoulder, where the characters come as it were out of the mouth of the figure, while the character enclosed between the legs and the lower part of the spear would denote Kingly title in this case; what Mordtmann terms “an obelisk,” would be the ideograph for *King*; the double obelisk signifying country. This assignment of characters agreed, in the opinion of Mr. Sayce, with similar ones to be found on the inscriptions from Jerablus and Hamath. Taking the identification of the above two characters as correct, the remaining ones presented little difficulty. The two hieroglyphs which precede the ideograph of *King* must contain the royal name read from top to bottom, consequently the animal’s head is *Tarku*, or *Tarrik*, the next character *timme*, the character which follows the double obelisk being *er*, and the two sets of two slightly inclined lines *me*. The side stroke following the last of these characters, also found in other inscriptions, Mr. Sayce thought appeared to denote the end of a sentence or paragraph. Much interesting and valuable information with comparisons was added on the various hieroglyphics, and also the position of the Hittites in the ancient world.

Thomas Tyler, M.A., read a paper on “The Inscription of Tarkutimme, and the Monuments from Jerablus, in the British Museum.”

With regard to the Assyrian part of the inscription of Tarkutimme, Mr. Tyler called attention to the unusual form of some of the



SILVER BOSS BEARING THE NAME OF TARKONDÊMOS.

characters, and gave as the probably true rendering, "Tarkutimme, King of the country of Zume."

The inner inscription he thought might, at least provisionally, be called Hittite. The characters on the left side of the King afforded the surest guidance in decipherment, on account of the greater space, and the division made by the king's arm and spear. The two characters above the arm denoted the name "Tarkutimme," and the tall cone immediately beneath signified "king." In accordance with the *boustrophedon* manner of writing followed in the Hittite inscriptions, the remaining characters would have to be read from below upwards; and thus the character to be taken immediately after the tall cone or "king" would be the double cone, which, in Mr. Tyler's view, meant, not "country," but "men" or "people." The character next above the double cone he regarded as an ideograph of the country Zume, the three projections denoting mountains. The two last characters (both in the same line) were the numerals 2 (II) and 100 (I+), the latter, with its phonetic value, *me*, being borrowed from the Assyrian. The two numerals, taken phonetically (not as numbers) would be read *Zu-me*, the name of the country represented by the ideograph beneath. The Hittite inscription was, in fact, in the main, ideographic, the phonetic element being supplementary.

Of the two inscriptions from Jerablus, in the British Museum, the longer was regarded as the more ancient. The probable meaning of several symbols was illustrated; and a group in the second line of the inscription was taken as denoting the surrender of spoils to a Hittite monarch. Attention was called to symbols formed by the legs of deer strangely contorted, and also to the frequency with which, variously modified, the apparatus used in the East for raising water is depicted. The probable symbol of Carchemish, or the ancient city on the site of Jerablus, was pointed out.

Passing to the second or statue inscription from Jerablus, Mr. Tyler applied the conclusions he had drawn from the inscription of Tarkutimme to the decipherment of a group of symbols in the first line, consisting of three cones, two heads of animals, and other characters. He considered that there were strong grounds for the opinion that the Zuzim mentioned in Gen. xiv. 5, were indicated,—in fact, that the whole inscription was a record of one or more

campaigns against this people. The geographical position of the Zuzim was adverted to as rendering likely a hostile raid on their territory from a city on the site of Jerablus.

The affinities of the Hittite language were as yet doubtful. There were, however, in the Bible Hittite proper names which appeared to be Semitic or even Hebrew. The decipherment of the Hittite inscriptions was as yet only in its initial stage; and, to a considerable extent, the modes of research employed must be tentative, and the results attained, provisional.

Mr. Hyde Clarke thought the best thanks of everyone were due to the Rev. A. H. Sayce and Mr. Tyler for the labour they had gone through, but he still adhered to his own interpretation. At the same time he was of opinion that more material was really required, and it would be better if there was a little less imagination and conjecture. There were various symbols to be found on the autonomous coins of Asia Minor, &c., and he had been led to ask if these bore any relation to the names of towns, *i.e.*, do the names of towns bear any relation to a previous language? There are, he stated, a large number of instances in which the names of towns agree with the animals' heads and other symbols upon the coins. This he thought made it possible to attach to these symbols in the inscriptions their proper meaning. He accepted the symbol suggested by Mr. Rylands for King.

Rev. W. Wright said that as he was the first, in 1872, to make casts of the Hamath stones, and to suggest that the inscriptions were Hittite remains, he felt a great interest in everything connected with them. These casts had been preserved in the British Museum since 1873, when they arrived in England, and the duplicate copies belonging to the Palestine Exploration Fund were in the South Kensington Museum. When sending home the casts, he had proposed to call the inscriptions "Hittite," but no one would entertain his theory, and it was not without difficulty that he obtained publicity for his article on the subject. In the year 1874 it was published in the "British and Foreign Evangelical Review." He would beg to suggest to gentlemen dealing with this subject to let the Hittite theory remain a theory until proved, and in the present state of our knowledge of the subject not to use such confident assertions as "quite sure" and "perfectly certain." He

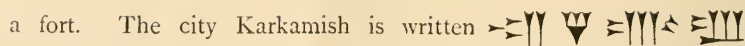
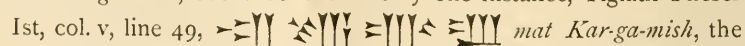

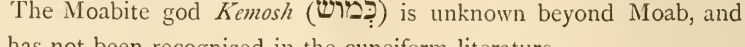
was thankful to those who were moving in the matter, for although the duplicate casts had now been in this country for about seven years, and at least one of the stones had been known since the journey of Burckhardt in 1812, little interest had been shown in them, and nothing had been done to place students in possession of good copies. He would ask if it was the intention of the Society, now that the interest was again revived, to do anything in the matter. Mr. Wright added that the district of Hammath was as yet almost unexplored, that half of one of the inscriptions he had sent home was missing, and doubtless there were many more, and that there were other sculptures and stones thereabouts which might prove of the greatest value if copied.

Mr. W. H. Rylands, in reply to the Rev. W. Wright, stated that the two inscriptions from Jerablus had been photographed, with the other fragments in the British Museum, and it was the intention of the Society to publish them in a future part in the form of autotype plates. He had made careful drawings from the casts of the "Hammath stones," and these also would be published in lithographic plates. A quantity of "Hittite" type was at the present time being made for the Society, as the Council were desirous that a complete *corpus* of the inscriptions should be published, in order that they might be made available to students. Of the other inscriptions (the longer one, engraved on the back of a black basalt figure, still lying he believed on the road where the wagon bearing it to Alexandretta had broken down, and the short one at Aleppo) it seemed at present unadvisable to publish them. No less than four drawings had been made of each, all of which differed so considerably as to make it impossible to compose from them anything like a correct reproduction. The Ibreez inscription had already been published in the Transactions, and was evidently in a very imperfect state: this, with those illustrating the paper by Professor Sayce, completed the list of the inscriptions at present known.


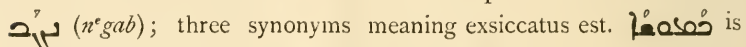
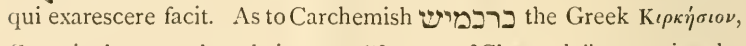
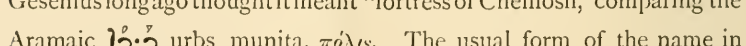
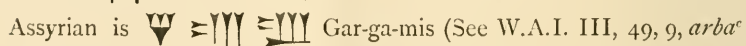
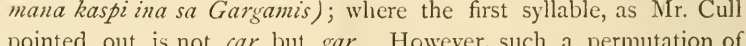
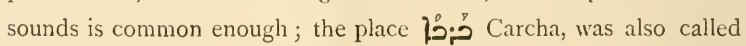
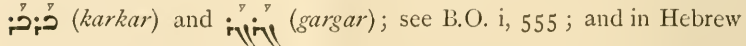
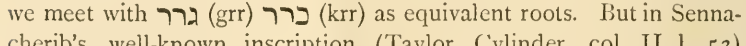
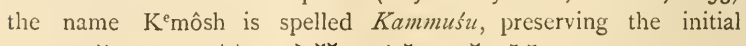
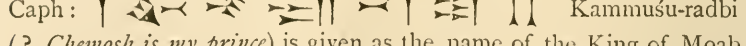

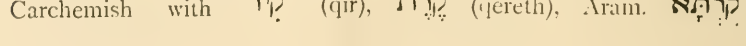
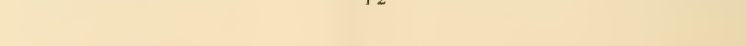
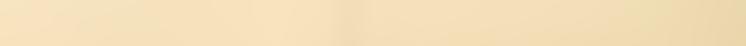
With regard to his suggestion, referred to by Mr. Tyler, that the half figure with the hand held up to the face, denoted something to do with speech, Mr. Rylands said he had noticed that it occupied the right hand end of the uppermost line of four out of the five Hamath stones; and when the fragment completing the long inscription from Jerablus was sent home, and fixed in its proper place, is so far completed the uppermost line, and showed the same figure

in the same position as it occupied in the other inscriptions. A similar commencement being known in other languages, he had concluded that it must mark the commencement, at least of a sentence, and most probably that of the inscription. Another point appeared strong evidence against reading the lines straight across the four columns, as proposed by Mr. Tyler and others:—between the two centre columns there was distinctly marked a vertical line, the stone being left of the same level as the horizontal ones which divide the lines as in all the other texts. These inscriptions, particularly the silver boss, had been referred to a great age. This seemed improbable, as silver being the most perishable of metals, it appeared hardly likely that so thin an object as the boss was described by Mordtmann to be, could have lasted so long a time in such perfect condition as from the electrotpe the original would appear to be. The mode of its manufacture might be a difficulty, and also the fact that what appeared to be a fracture on the hand of the warrior held against the breast, as pointed out by Mr. Ready, jun., was the fracture of stone and not of metal. It should not be forgotten also that those who had seen the original boss when it was in this country, had doubts as to its being genuine. The round clay seals discovered by Sir Henry Layard at Kouyunjik had been referred to an almost similar age; but, as Mr. Rylands understood, miscellaneous matter of many ages had been found on the mound, which would go far to prove that it had been occupied long after its destruction in B.C. 606; and it seemed worthy of note that the clay seals were of the same form as those so common in Roman times, and hardly known at an earlier date. Mr. Richard Cull, F.S.A.: The old view that **כַּרְכִּיִּשׁ** Karkimish means the citadel of Kemosh is adopted by Mr. Tyler, but he takes the first element *Kar* to be the Assyrian **𐎲𐎠𐎫** *Kar*, a fort. The syllable *Kar*, however, does not always mean a fort, but it is adopted as the initial element of many proper names of countries, of cities, and of peoples, thus the country Kardunias is written **𐎲𐎠𐎫 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠** *Mat Kar-du-ni-as*, the country Kardunias; the city Karelmarduk is written **𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠** *Er Kar-cl-mar-duk*. The people Karmah is written **𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠 𐎠𐎢𐎺𐎠** *Nis Kar-mah*, the people Karmah. The element *Kar* in such examples cannot mean



a fort. The city Karkamish is written  *Er Gar-ga-mish*, but I believe in only one instance, Tiglath Pileser Ist, col. v, line 49,  *mat Kar-ga-mish*, the city Karkamish of the country of the Hittites. It is evident, therefore, that in this example  is merely a variant of  The Moabite god *Kemosh* (כְּמוֹשׁ) is unknown beyond Moab, and has not been recognized in the cuneiform literature.

Mr. Tyler replied that such a use would have involved an unsuitable repetition.

Rev. Charles James Ball said that Chemosh should not be absolutely identified with Baal. The compound name עֲשְׁתָּר כְּמוֹשׁ (*Ashtâr-kemôsh*), occurring upon the Stelé of Mesha, shows that in one aspect Chemosh was a bisexual deity in whom the attributes of Baal and Ashtoreth (Assyrian Istar) were united. Gesenius, whose view is accepted by Schlottmann, derives the name from כָּבַשׁ = כְּמוֹשׁ, in the sense of "conqueror." But there is a Syriac word  (*kē mash*) which is defined  (*ibesh*),  (*hē mō*),  (*nē gab*); three synonyms meaning exsiccatus est.  is qui exarescere facit. As to Carchemish כַּרְכַּמִּישׁ the Greek Κιρκήσιον, Gesenius long ago thought it meant "fortress of Chemosh," comparing the Aramaic  *urbs munita*, *πύλις*. The usual form of the name in Assyrian is  *Gar-ga-mis* (See W.A.I. III, 49, 9, *arba' mana kaspi ina sa Gargamis*); where the first syllable, as Mr. Cull pointed out, is not *car* but *gar*. However, such a permutation of sounds is common enough; the place  *Carcha*, was also called  (*karkar*) and  (*gargar*); see B.O. i, 555; and in Hebrew we meet with  (*grr*)  (*krr*) as equivalent roots. But in Sennacherib's well-known inscription (Taylor Cylinder, col. II, l. 53) the name *Kemôsh* is spelled *Kammušu*, preserving the initial Caph:  *Kammušu-radbi* (? *Chemosh is my prince*) is given as the name of the King of Moab [*Mahbai*]. I should prefer to connect the first syllable of Carchemish with  (*qir*),  (*qereth*), Aram. קֶרְתָּא



(qirta) a city, cf. Cirta, Tigrano-certa, Carthago. ק is often permuted into ג in Babylonian and later Assyrian. On the other hand, Carchemish may be non-Semitic; and we have to bear in mind that tendency of language, whereby a name of foreign origin is so modified as to become significant in the language which borrows it; cf. the Assyrian abarakku, which appears in Genesis as אַבְרָכָה A.V. "Bow the knee."

Mr. Tyler in reply mentioned that a well-known scholar had lately suggested to him that the *Car* in Carchemish was closely connected with the *Kir* in Kir-Moab (Isa. xv, 1; comp. xvi, 7, 11), and that on other grounds also, some relation between the Hittites and Moabites was not unlikely.

Dr. Birch thought, in looking over a copy of one of the inscriptions from Jerablus, that the language was partly phonetic and partly ideographic; it was impossible that ideas could be so often repeated, as were some of the signs in these inscriptions. The close repetition of characters on one another must point to polysyllabic or syllabic composition, with various figures having other meanings than that which from their form they appeared to represent. A number of characters also evidently had a grammatical meaning, the one ○□○ must be such a one, as it is repeated so often. The suggestion of Mr. Rylands that the half figure of a man with one hand raised towards the mouth, which appeared in the uppermost line at the right hand corner of some of the inscriptions, referred to a commencement of the inscription, such as "He says," "It is said," &c., seemed probable; such a sign, it must be remembered, was to be found in the Egyptian and Persian.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, December 7th, at 8.30 p.m., when the following papers will be read:—

Notes on a New List of Babylonian Kings, c. B.C. 1200 to 2000.  
By Theo. G. Pinches.

The Book of Hades. Being a Translation of the Egyptian Text, engraved upon the Belzoni Sarcophagus, preserved in the Soane Museum. By E. Lefébure.

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S  
LIBRARY.

In consequence of the removal of the Offices of the Society to  
NO. 11, HART STREET, BLOOMSBURY, W.C.,  
a special fund has been formed for the alteration and extension of  
the Society's Library.

The following subscriptions have already been received by the  
Secretary. Further amounts subscribed will be duly acknowledged  
in the Proceedings :—

	£	s.	d.
James Backhouse ... ..	2	2	0
Rev. Charles James Ball ....	3	3	0
Rev. Canon St. Vincent Beechey ...	2	2	0
S. Birch, D.C.L., &c. ( <i>President</i> ) ...	3	3	0
B. T. Bosanquet ( <i>Hon. Treasurer</i> ) ...	5	5	0
Arthur Cates ( <i>Hon. Secretary</i> ) ...	5	5	0
Thomas Christy ... ..	5	0	0
Hyde Clarke .. ...	1	1	0
Miss Clendinning ... ..	2	2	0
Rev. George Currey, D.D. ... ..	3	3	0
P. J. de Horrack ... ..	3	0	0
The Rt. Rev. the Lord Bp. of Durham	5	0	0
Rev. T. Murray Gorman ... ..	2	2	0
J. Gurney ... ..	5	0	0
Charles Harrison, F.S.A. ... ..	5	0	0
J. Park Harrison, M.A. ... ..	2	0	0
Professor T. Hayter Lewis, F.S.A. ...	5	5	0
Rev. A. Löwy ... ..	3	3	0
E. L. Lushington, D.C.L., &c. ...	5	0	0
Rev. James Marshall, M.A. ... ..	1	1	0
Rev. Josiah Miller ... ..	1	1	0
F. D. Mocatta ... ..	5	5	0
Walter Morrison ... ..	20	0	0
Sir Charles Nicholson, Bart. ... ..	2	2	0
J. Manship Norman, M.A. ... ..	5	0	0
Miss Peckover ... ..	2	2	0
John E. H. Peyton ... ..	2	2	0
T. G. Rylands, F.S.A., &c. ... ..	5	0	0
W. H. Rylands, F.S.A. ( <i>Secretary</i> ) ...	5	5	0
George Samuel ... ..	10	10	0
Rev. A. H. Sayce, M.A. ... ..	5	0	0
Joseph Sidebotham, F.S.A., &c. ...	20	0	0
Erasmus Wilson, F.R.S. ... ..	5	5	0

Subscriptions to the Society become due on the 1st of January each year. Those Members in arrear for the current year are requested to send the amount, £1 1s., at once to the *Treasurer*, B. T. BOSANQUET, ESQ., 73, Lombard Street, E.C.

Papers proposed to be read at the monthly Meetings must be sent to the Secretary on or before the 10th of the preceding month.

Members having new members to propose are requested to send in the names of the Candidates on or before the 10th of the month preceding the meeting at which the names are to be submitted to the Council. On application, the proper nomination forms may be obtained from the Secretary.

Vol. VII., Part I., of the "Transactions" of the Society has been delivered to the Members. A few complete sets of the Transactions of the Society now remain; they may be obtained by application to the Secretary, W. HARRY RYLANDS, F.S.A., 11, Hart Street, Bloomsbury, W.C.

The Library of the Society, at 11, Hart Street, Bloomsbury, W.C., is open to Members on Monday, Wednesday, and Friday, between the hours of 11 and 4, when the Secretary is in attendance to transact the general business of the Society.

As a new list of members will shortly be printed, Members are requested to send any corrections or additions they may wish to have made in the list which was published in Vol. VI., Part 2.

Members are recommended to carefully preserve these "Proceedings," to be bound up with Vol. VII. of the "Transactions," as they will not be reprinted, and if lost can only be supplied at a charge of 3*d.* each, or 2*s.* the whole Part.

THE FOLLOWING BOOKS ARE REQUIRED FOR THE  
LIBRARY OF THE SOCIETY.

- LAYARD, Monuments of Nineveh, 2 series, 1849, 1853. 2 vols., folio.  
 ——— Nineveh and Babylon. 1 vol., 8vo., 1853.  
 ——— Nineveh and its Remains. 2 vols., 8vo., 1849.  
 FERGUSSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.  
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.  
 Congrès Provincial des Orientalistes. 2 vols., 8vo.  
 BRUGSCH-BEY, Grammaire Demotique. 1 vol., folio.  
 ——— Geographische Inschriften Altaegyptische Denkmaeler.  
                     Vol. 1—3 (Brugsch). Vol. iv., in 2 parts (Dümichen).  
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.  
 ———— 2nd series, 1869.  
 ——— Altaegyptische Kalender Inschriften, 1866.  
 ——— Tempel Inschriften, 1862. 2 vols., folio.  
 LEPSIUS, Nubian Grammar, &c., 1880.  
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.  
 WRIGHT, Arabic Grammar.  
 ——— Arabic Chrestomathy. 1 vol., texts, and complete glossary.  
 DELITZSCH, Assyrische Lesestücke, 1878.  
 ——— Assyrische Studien. Heft i., 1874.  
 SCHROEDER, Die Phönizische Sprache.  
 HAUPT, Die Sumirischen Familiengesetze.  
 SCHRADER, Die Keilinschriften und das Alte Testament, 1872.  
 ——— Die Assyrische-Babylonischen Keilinschriften, 1872.  
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.  
 ——— 6th and 7th do.  
 ——— Herodotus. 4 vols.  
 DE SAULCY, Journey Round the Dead Sea. 2 vols., 8vo.  
 LYNCH, Expedition to the Jordan and Dead Sea. Royal 8vo.  
 RICH, Researches in Kurdistan. 2 vols., 8vo.  
 ——— Babylon and Persepolis. 8vo.  
 BURKHARDT, Eastern Travels.  
 LABORDE, Arabia Petrea. 8vo.

PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

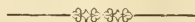
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ELEVENTH SESSION, 1880-81.

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*Second Meeting, 7th December, 1880.*

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,  
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—The Proceedings, Vol. XXX. Nos. 205, 206. 8vo. London, 1880.

From the Royal Asiatic Society of Great Britain and Ireland :—The Journal. New Series ; Vol. XII., Part 4. 8vo. London, October, 1880.

From the Royal Geographical Society :—Proceedings, and Monthly Record of Geography. Vol. II. 8vo. Nos. 11 and 12, November and December, 1880.

———— The Journal. Vol. XLIX. 8vo. London, 1879.

From the Geological Society :—The Quarterly Journal. Vol. XXXVI., Part 4, No. 144. 8vo. London, November 1st, 1880.  
[No. XIX.]

From the Smithsonian Institution :—Annual Report of the Board of Regents, for 1878. Washington. 8vo. 1879.

From the Society :—Publications of the Missouri Historical Society of St. Louis. Nos. II. and III. 8vo. 1880.

From the Society :—Revue des Études Juives. Publication trimestrielle de la Société des Études Juives. No. 1. Juillet—Septembre, 1880. 8vo. Paris, 1880.

From the Society :—Seventy-sixth Report of the British and Foreign Bible Society. London. 8vo. 1880.

From the Author :—Les Tablettes Juridiques de Babylone. Par M. J. Oppert.

Reprinted from the Journal Asiatique, 1880.

——— L'Ambre jaune chez les Assyriens. Par Jules Oppert. Paris, 1880.

Reprinted from the Recueil de Travaux relatifs à la Philologie et à l'Archéologie Egyptienne et Assyrienne. Vol. II. Livr. 2.

From the Author :—Une nouvelle Inscription de Hammourabi Roi de Babylone. Par J. Menant. 1880.

Reprinted from the Recueil de Travaux relatifs à l'Archéologie Égyptienne et Assyrienne. Tome II, p. 76.

From the Author :—Ueber einen Dialekt der Sumerischen Sprache. Von Dr. Paul Haupt. 8vo. 1880.

No. 17. 3rd Nov., pp. 513–528. Nachrichten von der Königl. Gesellschaft. der Wissenschaften und der G. A. Universität zu Göttingen.

From the Author :—Hindu Chronology and Antediluvian History. By S. R. Bosanquet. 8vo. London, 1880.

From H. H. Howorth, F.S.A. Zeitschrift für Ägyptische Sprache und Alterthumskunde. Folio. Leipzig.

Volume containing the parts for the four years 1869 to 1872.

From Miss Amelia B. Edwards :—Inscriptions et notices recueillies à Edfou (Haute-Égypte) pendant la mission scientifique de M. le Vicomte Emmanuel de Rougé; publiées par M. le Vicomte Jacques de Rougé. 2 vols. 4to. Paris, 1880. 164 lithographic plates.

From Dr. Birch :—Lectures on the Origin and Growth of Religion as illustrated by the Religion of ancient Egypt. By P. le Page Renouf. 8vo. London, 1880.

Hibbert Lecture, 1879.

The following have been purchased by the Council for the Library of the Society :—

Gallery of Antiquities selected from the British Museum by F. Arundale and J. Bonomi, with descriptions by S. Birch. 2 parts. 4to. London, 1844.

Revue Archéologique. 8vo. Paris. 20 volumes, from the commencement in 1844 to 1853.

Catalogue des Manuscrits Égyptiens, qui sont conservés au Musée Égyptien du Louvre. Par Feu Théodule Devéria. 8vo. Paris, 1875.

The following were nominated for election at the next meeting on January 11th :—

Rev. A. Delattre, S.J., Belgium.

Dr. Sigmund Louis, 10, Cromwell Houses, Fellows Road, N.W.

Rev. Hardwicke D. Ramsley, Wray Vicarage, Ambleside.

Rev. Walter J. B. Richards, D.D., St. Mary's, Westmoreland Road, W.

Basil Woodd Smith, Branch Hill Lodge, Hampstead.

Thomas Stenhouse, 14, Lyndhurst Road, Hampstead, N.W.

Rev. Alex. Williamson, LL.D., Chefoo, China.

The following were elected members of the Society :—

Dr. Henry Bischoff, Aleppo.

Rev. William Brock, Manner's Road, Hampstead.

Colonel Thomas Brooke, F.S.A., &c., Armitage Bridge, Huddersfield.

Rev. Professor W. H. Jeffers, D.D., Allegheny, Penn., U.S.A.

Rev. James Marshall, 50, Bible House, New York City, U.S.A.

Lady Olivia Stratford, 22, Sutherland Gardens, Paddington.

Rev. Professor S. J. Wilson, D.D., Allegheny, Penn., U.S.A.

Rev. C. G. Knox Gillespie, Schiekade 139, Rotterdam.

Joseph Offord, 33, Ladbroke Road, Notting Hill, W.

Miss Wallace-Dunlop, 5, Connaught Square, Hyde Park, W.

To be added to the list of Subscribers :—

The Library of the Western Theological Seminary, Penn., U.S.A.



The Book of Hades. Being a translation of the Egyptian Text, engraved upon the Belzoni Sarcophagus, preserved in the Soane Museum. By E. Lefébure; was read by the Secretary :—

This was a translation of the text carved upon the sarcophagus of Seti I., discovered by Belzoni in 1815 in the tomb of that monarch at Biban-el-Molouk. The whole of the hieroglyphic text was published (1864) in a series of nineteen lithographic plates drawn by the late Joseph Bonomi, with an introduction by Samuel Sharpe. From time to time translations and explanations of portions of the text have been made by different Egyptologists, but M. Lefébure's translation is the first attempt to present the whole work as it appears in this text. The subjects of the inscription are all relative to the regions of the lower hemisphere, through which the sun passes during the hours of the night. Each of the twelve spaces, or hours, has a special name and particular inhabitants, also symbolical doors through which "the great god" (the sun) passes in his divine barque. The doors are thus named in order (the first being without a gate), commencing with the second:—the door of the serpent, Saa-set, Akebi, T'etbi, Tekher, Set-m-ar-f, Akhen-ar, Set-her, Ab-ta, Stu, Am-netu-f, the twelfth being the door of the serpents Sebi and Reri.

The general sense of the composition, the scenes of which have no other relation than to present variants of the same idea, was explained to be that the sun and the gods, or the souls who accompany him, are swallowed up by the earth in the west, and that they arise in the east. The underworld was the place of the chastisement of Apap, the symbol of evil, and the dwelling of the good as well as the wicked, which were there judged to be recompensed by Ra, or punished by Tum and by Horus.

The work is one of considerable length, and any extract which space would allow of insertion in the "Proceedings," could necessarily be only fragmentary; it will, however, be printed in full in a future part of the "Transactions," with notes by M. Lefébure.

The following communication was read by the Author:—

Notes on a New List of Babylonian Kings, *c.* B.C. 1200 to 2000. By Theo. G. Pinches.

This paper contained some remarks upon the place in the chronology of the East of certain Babylonian kings whose names had lately been discovered, and which will help to fill up many

gaps in the chronology and history of the country. The tablets upon which the names are recorded come mostly from the excavations carried on by Mr. Rassam's overseer upon the site of ancient Babylon.


The principal tablet is of unbaked clay, very small in size, but in an almost perfect condition. The obverse, which contains the principal list, has the names of eleven kings of Babylon, with the length of their reigns, and is a duplicate of part of the important tablet published by the late Geo. Smith, under the title of "Fragments of an Inscription giving part of the Chronology from which the Canon of Berosus was copied," in the third volume of the Transactions of this Society, pp. 361-379. The list is as follows:—


Su-mu-a-bi lugal, mu XV. Sumu-abi, the king, 15 years.


Su-mu-la-an (or -ilu), mu XXXV. Sumulan (or Sumula-ilu), 35 years.


Za-bu-u, du , mu XIV. Zabû, son of the same, 14 years.


A-pil-Sin, du , mu XVIII. Apil-Sin, son of the same, 18 years.


Sin-mu-bal-liṭ, du , mu XXX. Sin-muballit, son of the same, 30 years.


Ḫa-am-mu-ra-bi, du , mu LV. Ḫammurabi (Assyr. Kimta-rapaštum), son of the same, 55 years.

Sa-am-su-i-lu-na, du , mu XXXV. Samsu-iluna, son of the same, 35 years.




E-bi-šum, du , mu XXV. Ebišum, son of the same, 25 years.

Am-mi-sa-ta-na, du , mu XXV. Ammi-satana, son of the same, 25 years.

Am-mi-sa-dug-ga, du , mu XXI. Ammi-sa-duga (Ass. Kintum-kittum), son of the same, 21 years.

Sa-am-su-sa-ta-na (?), du , mu XXXI. Samsu-satana, son of the same, 31 years.

XI. lugalêne bal Tintir ki. "Eleven kings of the dynasty of Babylon."

The reverse gives the names of 11\* kings of   , an

\* The summation, however, gives only 10.






unknown district, which is provisionally transcribed Šiš-ku. The names of these kings are, in the wedge-shaped characters, as follows :—

Šiš-ku-ki : An-ma-an, lugal ;  
 Ki-an-ni-bi ;  
 Dam-ki-ili-šu ;  
 Iš-ki-pal (Ass. Sapin-mât-nukurti) ;  
 Šu-uš-ši ;  
 Gul-ki-šar (Ass. Muabbid-kiššati) ;  
 Kir-gal-dub-bar, son of  
 the same ;  
 A-dub-kalam-ma, son of the  
 same ;  
 A-kur-ul-an-na (Ass. Apil-Bel-  
 usum-šamê) ;  
 Me-lam-kur-kur-ra (Ass.  
 Melamme-mâtâti) ;  
 E-a-ga-ka (?) ;  
 X. lugalêne bal Šiš-ku-  
 ki, "Ten kings of the dynasty of Šiš-ku."


Mr. Pinches announced that he had that morning found that a tablet which was brought from Assyria by Mr. Rassam in 1878, joined the fragment published in W. A. I., II, pl. 65, thus adding about 70 more names to the list of kings there given. The tablet, which must have contained at least 200 names when complete, was of the highest importance, as the lists it contained would make necessary the reconstruction of the chronology of the early period of Babylonian history. Some extracts, including the names of the kings immediately following the Flood, were given. The tablet, which is also of peculiar value, as it contains translations or explanations in Assyrian of the Akkadian names, will be published in a future number of the Transactions.

Remarks were added by R. Cull, F.S.A., Rev. Basil Cooper, Rev. A. Löwy, Theo. G. Pinches, and Dr. Birch.







A communication from the Rev. J. Dunbar Heath was read, explaining his method of deciphering the Hittite inscriptions.


A group in one of the Hamath inscriptions was pointed out, consisting of two leaf-like characters and a ram's head on a small slab. In place of the ram's head, and hence assumed to be its equivalent, a curved character  occurs in the other inscription. This was compared with the Hebrew letter *r*. In the Jerablus inscription copied by George Smith is a group,—an ass's head and a gazelle's head. Another supposed variant, a cactus-like plant, was named, making in all four, as follows:—   .



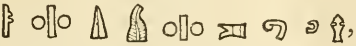
From the form of the rock-cut figures at Ibreez, the language was assumed to be Semitic, and most probably Aramean. The following

group was quoted , and for the sake of argument called

*Sipor*, and Mr. Heath was of opinion that we have in the inscriptions a simple root with three different suffixes.

Basalt figure,   Jerablus,  , and  . The first

letter  he assumed to be *t*.

Another group   was assumed to be *i r b z*; or the name of the city Jerebis; and still another (read from right to left), , was stated to be *l irpanik*, or, "for the purpose of causing thee to cure."

Remarks were added by Hyde Clarke, who dissented from Mr. Heath in his later interpretation, and thought that all he had brought forward was quite contrary to what we know. Emblems were to be found on the coins of Tyre and Sidon, and these are based on a totally distinct system from that used by Mr. Heath; Thomas Tyler, M.A.; George Bertin; P. R. Reed; Theo. G. Pinches; and the Rev. Dunbar J. Heath.

Dr. Birch thought that Mr. Heath had too arbitrarily assumed the value of certain characters, which he read as the word Jerabis. The question might be asked, what was the age

of this name, and was it in existence in the time of the Hittites? There appeared to be very little foundation at present upon which to base the interpretation.

Thanks were returned for these communications.

Notice was given that it will be proposed by William Simpson, and seconded by Thomas Christy, that Rule XXIX., which fixes the Anniversary Meeting to be held in the *first* week in January each year, will be altered to the *second* week in January, and that the *Anniversary* Meeting would be held on 11th January, 1881.

The Library of the Society will be closed from Wednesday, December 22nd, up to and including January 3rd, 1881.

Members are reminded that Subscriptions to the Society become due on the 1st January each year. Those members in arrear for 1880 are requested to send the amount £1 1s., with that for 1881, in January next, to the Treasurer, B. T. Bosanquet, Esq., 73, Lombard Street, E.C.



The next Meeting (*Anniversary*) of the Society will be held at 9, Conduit Street, Hanover Square, W., on 11th January, 1881, at 8.30 p.m., when the usual business will be transacted, and the following communication will be read:—

By Theo. G. Pinches. Chronology of Early Babylonia, being a continuation of the paper read by him on December 7th, 1880.

#### ERRATA, PROCEEDINGS No. XVIII.

Page 3, line 21, *for* sèance, *read* séance.

Page 4, lines 8 and 10, *for* Erläuterung, *read* Erläuterung.



Page 5, cuneiform text, *for*  *read* 



Page 10, line 8, *delete* one m, in Hamath.

Page 11, line 10 from foot, *for* Karkimish, *read* Karkemish.

Page 11, lines 3 and 4, insert (?) after Karel-Marduk.

Page 12, line 3, *for* mat, *read* er.

Page 12, line 22, *for*  *read* .

Page 12, line 30, *for* , *read* .

Page 12, line 30, *for* radbi, *read* nadbi.

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S  
LIBRARY.

In consequence of the removal of the Offices of the Society to  
No. 11, HART STREET, BLOOMSBURY, W.C.,  
a special fund has been formed for the alteration and extension of  
the Society's Library.

The following subscriptions have already been received by the  
Secretary. Further amounts subscribed will be duly acknowledged  
in the Proceedings :—

	£	s.	d.
James Backhouse ... ..	2	2	0
Rev. Charles James Ball ... ..	3	3	0
Rev. Canon St. Vincent Beechey ... ..	2	2	0
S. Birch, D.C.L., &c. ( <i>President</i> ) ... ..	3	3	0
B. T. Bosanquet ( <i>Hon. Treasurer</i> ) ... ..	5	5	0
Arthur Cates ( <i>Hon. Secretary</i> ) ... ..	5	5	0
Thomas Christy ... ..	5	0	0
Hyde Clarke .. ...	1	1	0
Miss Clendinning ... ..	2	2	0
Rev. George Currey, D.D. ... ..	3	3	0
P. J. de Horrack ... ..	3	0	0
The Rt. Rev. the Lord Bp. of Durham	5	0	0
Rev. T. Murray Gorman ... ..	2	2	0
J. Gurney ... ..	5	0	0
Charles Harrison, F.S.A. ... ..	5	0	0
J. Park Harrison, M.A. ... ..	2	0	0
Professor T. Hayter Lewis, F.S.A. ... ..	5	5	0
Rev. A. Löwy ... ..	3	3	0
E. L. Lushington, D.C.L., &c. ... ..	5	0	0
Rev. James Marshall, M.A. ... ..	1	1	0
Rev. Josiah Miller ... ..	1	1	0
F. D. Mocatta ... ..	5	5	0
Walter Morrison ... ..	20	0	0
Sir Charles Nicholson, Bart. ... ..	2	2	0
J. Manship Norman, M.A. ... ..	5	0	0
Miss Peckover ... ..	2	2	0
John E. H. Peyton ... ..	2	2	0
T. G. Rylands, F.S.A., &c. ... ..	5	0	0
W. H. Rylands, F.S.A. ( <i>Secretary</i> ) ... ..	5	5	0
George Samuel ... ..	10	10	0
Rev. A. H. Sayce, M.A. ... ..	5	0	0
Joseph Sidebotham, F.S.A., &c. ... ..	20	0	0
Erasmus Wilson, F.R.S. ... ..	5	5	0



THE FOLLOWING BOOKS ARE REQUIRED FOR THE  
LIBRARY OF THE SOCIETY.



- LAYARD, Monuments of Nineveh, 2 series, 1849, 1853. 2 vols., folio.  
 ——— Nineveh and Babylon. 1 vol., 8vo., 1853.  
 ——— Nineveh and its Remains. 2 vols., 8vo., 1849.  
 FERGUSSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.  
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.  
 Congrès Provincial des Orientalistes. Lyons. 2 vols., 8vo.  
 BRUGSCH-BEY, Grammaire Demotique. 1 vol., folio.  
 ——— Geographische Inschriften Altaegyptische Denkmaeler.  
       Vols. 1—3 (Brugsch). Vol. iv., in 2 parts (Dümichen).  
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.  
 ——— ——— ——— ——— ——— 2nd series, 1869.  
 ——— Altaegyptische Kalender Inschriften, 1866.  
 ——— Tempel Inschriften, 1862. 2 vols., folio.  
 LEPSIUS, Nubian Grammar, &c., 1880.  
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.  
 WRIGHT, Arabic Grammar.  
 ——— Arabic Chrestomathy. 1 vol., texts, and complete glossary.  
 DELITZSCH, Assyrische Lesestücke, 1878.  
 ——— Assyrische Studien. Heft i., 1874.  
 SCHROEDER, Die Phönizische Sprache.  
 HAUPT, Die Sumerischen Familiengesetze.  
 SCHRADER, Die Keilinschriften und das Alte Testament, 1872.  
 ——— Die Assyrische-Babylonischen Keilinschriften, 1872.  
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.  
 ——— 6th and 7th do.  
 ——— Herodotus. 4 vols.  
 DE SAULCY, Journey Round the Dead Sea. 2 vols., 8vo.  
 LYNCH, Expedition to the Jordan and Dead Sea. Royal 8vo.  
 RICH, Researches in Kurdistan. 2 vols., 8vo.  
 ——— Babylon and Persepolis. 8vo.  
 BURKHARDT, Eastern Travels.  
 LABORDE, Arabia Petrea. 8vo.



PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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ELEVENTH SESSION, 1880-81.

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*Third Meeting, 11th January, 1881.*  
(ANNIVERSARY)

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,  
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Geographical Society:—Proceedings, and Monthly Record of Geography. Vol. III. 8vo. No. 1. January, 1881.

From the Palestine Exploration Fund:—The Quarterly Statement. January, 1881.

From the Author:—Koptische Grammatik von Ludwig Stern. 8vo. Leipzig, 1880.

From the Author:—Die Composition und die Schicksale des Manethonischen Geschichtswerkes. Von Dr. Jacob Krall. 8vo. Wien, 1879.

——— Manetho und Diodor, eine Quellenuntersuchung. Von Dr. Jacob Krall. 8vo. Wien, 1880.

Reprinted from the Journal der Phil. Hist. Classe der Kais. Akademie der Wissenschaften. XCV. Bd., S. 123, and XCVI., Bd., S. 237.

From the Author :—Zur Kritik der Chronologischen Angaben des Alexander Polyhistor und des Abydenus. Von Eberhard Schrader. Leipzig. 8vo. 1880.

Aus den Berichten der K. Sächsischen Gesellschaft der Wissenschaften vom J. 1880.

From the Author :—Hittites in America. By John Campbell, M.A.

From the Canadian Naturalist, Vol. IX., No. 6.

From Hyde Clarke. Une Enquête judiciaire a Thèbes au temps de la XX<sup>e</sup> dynastie; étude sur le papyrus Abbott par G. Maspero. 4to. Paris, 1872.

Extrait du Tome VIII des Mémoires de l'Académie des Inscriptions et Belles-lettres.

From G. Bertin :—Journey through Arabia Petræa to Mount Sinai and the excavated city of Petra, the Edom of the prophecies. By M. Léon Laborde. 8vo. London, 1838.

From Thomas Stainton :—Vrbis Hierosolymæ quemadmodum ea Christi tempore floruit, et suburbanorum eius brevis descriptio . . . . . Christiano Adrichomio Delpho auctore. 8vo. Coloniae Agrippinae, 1588.

From W. Harry Rylands :—Layard. Nineveh and its Remains. 2 vols. 8vo. London, 1849.

——— :—Layard. Nineveh and Babylon. 8vo. London, 1853.

——— :—Rawlinson. History of Herodotus. 4 vols. 8vo. London, 1875.

The following have been purchased by the Council for the Library of the Society :—

Lieblein, J. Recherches sur la Chronologie Egyptienne, d'après les listes Généalogiques. 8vo. Christiania, 1873.

Programme de l'Université pour le I<sup>er</sup> Semestre, 1872, avec neuf Tables autographiées.

F. Chabas. Les Pasteurs en Egypte. Amsterdam, 4to., 1868.

Mémoire publié par l'Académie Royale des Sciences à Amsterdam.

Dr. Friedrich Münter. Versuch über die Keilförmigen Inschriften zu Persepolis. Kopenhagen, 8vo. 1802.

M. Silvestre de Sacy, lettre à M. Millin sur les inscriptions des monumens Persépolitains. 8vo. Paris.

Extrait du Magasin Encyclopédique, année viii., t. v., p. 438.

Dr. Friedrich Münter. Religion der Babylonier. 4to. Kopenhagen, 1827.

Philoxène Luzzato. Le sanscritisme de la langue assyrienne, ou les restes de la langue assyrienne recueillis et expliqués par le sanscrit. 8vo. Padoue, 1849.

The following were nominated for election at the next meeting on February 1st, 1881 :—

Bouverie Pusey, Pusey House, Cambridge.

Samuel Kinns, Ph.D., The College, Highbury New Park, N.

Alexander Bennett McGrigor, LL.D., 19, Woodville Terrace, Glasgow.

Rev. Edward Hayes Plumtre, D.D., Bickley Vicarage, Kent.

Rev. Algernon Charles Dudley Ryder, M.A., Ickleford House, Hitchin, Herts.

Rev. Herbert Wilson, M.A., Hurst Lodge, Horsham, Sussex.

The following were duly elected Members of the Society, having been nominated on December 7th :—

Rev. A. Delattre, S.J., Ancienne Abbaye de Tronchiennes les Gand, Belgium.

Rev. Hardwicke D. Rawnsley, Wray Vicarage, Ambleside.

Rev. Walter J. B. Richards, D.D., St. Mary's, Westmoreland Road, W.

Basil Woodd Smith, Branch Hill Lodge, Hampstead.

Thomas Stenhouse, 14, Lyndhurst Road, Hampstead, N.W.

Rev. Alex. Williamson, LL.D., Chefoo, China.

The alteration in Rule XXIX., of which notice was given on 7th December, 1880.

Proposed by William Simpson, and seconded by Thomas Christy, that the Rule be changed as follows, the word *second* being substituted for *first*, was passed by the Meeting. The Rule will now therefore read :—

XXIX. The Anniversary Meeting of the Society shall be holden in the *second* week in January, &c., &c.

The Secretary then read his Report for the year 1880, as follows :—

It is with great regret that I commence the Report this year with a record of the loss of some valued members, among whom may be specially mentioned, M. le Chev. F. de Saulcy, and E. Guest, LL.D., F.R.S., &c., &c. Both were so universally known and justly appreciated that more than this passing but respectful notice might seem uncalled for.

Since the above was written we have also to regret the loss of the Rev. Josiah Miller, M.A., who has made several communications to the Society.

The interest felt in the Society and its meetings may be said to be much more general than formerly was the case. The ranks of those working at Biblical Archæology have been steadily, but firmly increasing. The continual mines of information brought to light by excavations in Assyria, and Babylonia, and elsewhere, from time to time adding new facts, and throwing light on the past history of countries intimately connected with Jewish history, and, until recently, comparatively unknown. Without such documents as the Society publishes, no correct knowledge of the history of these lands can be obtained, and for this reason we shall better appreciate the intention of the founders of the Society, many of whom have now passed away, to supply an institution capable of making such a fast growing and important department of Archæology accessible to the student.

In the Report for the year 1879, the actual increase in the Roll of Members was announced as being thirty-two names. During the past year, 1880, five Honorary Members, viz., MM. Philipe Berger, Paris ; Waldemar Schmidt, Copenhagen ; Ludwig Stern, Berlin ; R. V. Lanzone, Turin ; W. Pleyte, Leyden ; and fifty-four Ordinary Members have been elected, while twenty-two Members have been lost by withdrawal or death during the past year.

The Roll now comprises :—

Ordinary Members	...	...	...	...	544
Public Libraries	...	...	...	...	30
Foreign Hon. Members	...	...	...	...	36
					<hr/>
					610
					<hr/>

During the past year—it having been the wish and endeavour of the Council, in the interest of its Members, to include in the papers as many as possible of the subjects within the scope of the Society—some of the papers read will be found to be of more general interest than those bearing exclusively on the grammatical portion of the languages of Egypt and Assyria, so valuable to scholars, and to the study and advancement of which the efforts of the Society are to so great an extent directed. Thus, in the Transactions, the Members will, it is hoped, find papers bearing on the particular line of study to which each may be devoted.

Seventeen communications have been brought before the Society, many embracing entirely new discoveries; among the more important may be mentioned The Hittite Monuments, and The Bilingual Hittite and Cuneiform Inscriptions of Tarkondêmos, both by Professor A. H. Sayce. The translation of a tablet throwing much light on the History of Babylonia, by Theo. G. Pinches, giving a history of the events during eight years of the reign of Nabonidus, whose neglect of the gods, and want of interest in affairs, culminated, as recorded by the tablet, in the easy conquest of Babylon by Cyrus. Another paper by the same author, explained the tablet recently discovered at Babylon giving a new list of Babylonian kings, one tablet recording twenty names, with the lengths of reigns; and another about ninety, adding the Assyrian equivalents of the Akkadian names. M. Lefèbure communicated a complete translation of the Book of Hades, with an introduction and explanations of the various scenes as they are represented on the Belzoni Sarcophagus. The mound near Cairo, called Tel-el-Yahoudeh, at which have been discovered the only known inlaid tiles of ancient times, was described in a paper by Professor T. Hayter Lewis; Lieutenant-Colonel Warren, R.E., communicated remarks on the sites of the Temples of the Jews. A description of the so-called Tomb of St. Luke at Ephesus was sent by M. G. Weber; the Monuments of the Reign of Tirhaka were described by the President; two papers by Mr. R. Cull, F.S.A., dealt with the existence and expression in Assyrian of the Hebrew י, and one from Mr. G. Bertin was received, entitled Notes on Assyrian Numerals. In the department of Hebrew studies and literature, the Rev. A. Löwy wrote of the Samaritans in Talmudical writings, and the account given in 1713 by a Samaritan, of the ancient Nablûs Pentateuch.

Of the papers read before the Society, printed in the First Part of Volume VII, delivered to the Members since the last Report, the following may be indicated :—The account by Professor William Wright of a Sepulchral Monument from Palmyra ; Egyptian Documents relating to Statues of the Dead, by Professor G. Maspero ; a long and interesting account by Mr. H. Rassam of his excavations and discoveries in Assyria, supplemented by a communication from Mr. E. A. Budge on the newly-discovered text of Assurnatsirpal ; and one from Mr. Theo. G. Pinches, describing the Bronze Gates also brought to light by Mr. Rassam in the Mound at Balawat ; with a translation of the inscription on the bands of copper forming parts of the Gates ; le décret de Phtah Totunen en faveur de Ramsès II et de Ramsès III, by M. Edouard Naville ; and a Translation, &c., of the Tablet relating to the capture of Babylon by Cyrus, and the events which preceded and led to it, by Mr. Theo. G. Pinches.

The Second Part of Vol. VII is now nearly ready for issue. It would have appeared last year had not the great interest displayed by the Members in the inscriptions discovered at Hamath and Jerablus induced the Council to believe that some delay in the issue of the Part would be well repaid by the publication of papers on this subject. And the Members will, they are confident, appreciate the result of this delay, when they find that special type has been prepared for the printing of the characters of these inscriptions. The preparation of this fount has occupied much time, and the type will be found to be of the greatest service for printing future papers.

The coloured illustrations to Professor Hayter Lewis's Paper on Tel-el-Yahoudeh will, it is hoped, be found to be of more than ordinary interest. M. G. Weber's Paper on the so-called Tomb of St. Luke will also appear in this Part.

In the Third Part the translation of the Book of Hades by M. Lefèbure, the description of the Assyrian and Egyptian Monuments on the Nahr-el-Kelb, and other important papers will appear.

It is exceedingly satisfactory to the Council, and a conclusive evidence of the firm hold this Society has taken in the estimation of students, that the reprinting of the earlier Volumes of the Transactions has from time to time become necessary. The Second Part of Volume I has recently been reprinted, and the Society can now again place complete sets of the Transactions at the disposal of its Members and the public.



A few words seem necessary about the Publications of the Society, produced under its auspices, but independently of the ordinary funds at the disposal of the Council. It is satisfactory to report that the number of Subscribers to the reproduction of the Bronze Ornaments from the Gates of the Temple at Balawat has been sufficient to justify the commencement of that work. Parts I and II, the latter containing a complete copy and translation of the Assyrian text by Mr. Theo. G. Pinches, have been delivered to the Subscribers. Part III will be ready early in February next, and the remaining sections of the work will follow at intervals during the year 1881. It must not be forgotten that, according to the original Prospectus, on the appearance of Part III the price to non-subscribers will be raised. The comparative success of this undertaking having been secured, the Council have now under consideration the advisability of continuing the Series, taking for the next work some Egyptian record; and as soon as the reproduction of the Gates of Balawat is completed, prospectuses of such a work will probably be issued.

It was always felt that, however convenient the old rooms of the Society in Bloomsbury Street might have been, in its early days, a time was not far off when they would be inadequate for the proper accommodation of the Library, and satisfactory carrying on of the affairs of the Society. As announced to the Members at the meeting in March last, new rooms had been taken at No. 11, Hart Street, Bloomsbury, W.C., and a subscription list was opened to cover the necessary expenses, without interfering with the ordinary funds of the Society. The amounts received have, from time to time, been duly acknowledged in the numbers of the Proceedings. Thirty-three Members have given their assistance, and by them £157 9s. 0d. has been subscribed, and, after deducting the amount, £104 7s. 10d. spent on fitting up the rooms, &c., a balance of £53 1s. 2d. has been carried forward, of which, £9 9s. 0d. has been expended in books for the Library, and the remaining sum £43 12s. 2d. will, as already announced, be disposed of in the purchase of books. Although the furnishing of the new rooms, &c., is complete, the list will not be closed, as, according to the original intention for which the fund was formed, it is thought probable that some members may still be desirous of assisting in the improvement and enlargement of the Library.



Although many valuable works have been presented, and a few also purchased from the funds of the Society, it should not be forgotten that in order to make this portion of the Society of permanent service to its Members, there ought to be found on the shelves every work of any value, and, if possible, *every work*, however small, treating of the countries within its scope. This is almost too much to be hoped for at present; but much has been done by some members, and more may yet be done to advance towards such a desirable condition. The separate reprints of papers from Journals, and from Transactions of learned societies, so difficult to obtain when the time of their publication has once passed, are kindly given by many of the Members living abroad; but if each author would put aside for, and send a copy of his publications to, the Library, they would be placed within the reach of many persons otherwise unable to obtain them.

The Society is indebted to the kindness of different authors for valuable donations; the titles of all are printed in the Proceedings, but of them more particularly may be mentioned the publications of the Secretary of State for India, being that most valuable series of books, edited by Prof. Max Müller, entitled, *The Sacred Books of the East*; and from Mr. Walter Morrison, Vice-President, Denon's *Voyage dans la Basse et la Haute Égypte*; from the President, his edition of *Wilkinson's Egyptians*. Some of their publications have been kindly presented by MM. P. Berger, de Horrack, Ed. Drouin, F. Hommel, F. Lenormant, S. Levi, G. Maspero, L. Ménant, D. H. Müller, P. Pierret, H. Pognon, E. Revillout, and W. Schmidt.

Amongst other presentations may be noted those of A. Cates, E. A. Budge, H. H. Howorth, F.S.A., Lieut.-Colonel W. F. Prideaux, Rev. S. R. Macphail, and W. Simpson.

The audited Balance Sheet annexed shows that the income due to the year 1880 has been £857 os. 9d., and the expenditure in the like period, including £78 17s. 6d., the cost of reprinting Vol. I., Part 2, has been £605 18s. 8d. The Balance brought forward from 1879 having been £182 18s. 3d., the Balance carried forward to the current year, 1881, is £251 2s. 1d., which is available to defray the cost of the Publication of the Second and Third Parts of Vol. VII.

The Report and Balance Sheet having been adopted, Mr. Cust proposed, and Rev. A. Löwy seconded, a vote of thanks to the President, Hon. Secretary, and Secretary, for their valuable services to the Society during the past year, to which Dr. Birch, Mr. Arthur Cates, and Mr. W. H. Rylands replied.

# SOCIETY OF BIBLICAL ARCHÆOLOGY.

## STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31st, 1880.

1880.	Dr.	£	s.	d.	Cr.	£	s.	d.
Jan. 1.	To Balance in hand ...	...	...	182 18 3	By Rent to date ...	...	...	123 2 0
	Subscriptions for 1880 ...	401 19 0	...	...	Printing Transactions, &c. ...	...	...	149 4 9
	Arrears from former years ...	76 1 6	...	...	Reprinting Vol. I, Part 2 ...	...	...	78 17 6
	In advance... ..	13 11 0	...	...	Secretary's Expenses ...	...	...	100 0 0
	Life Compositions, to be invested ...	31 10 0	...	...	Official Auditor's Fee ...	...	...	1 11 6
	Donations for Hittite Type :—	...	...	...	Postage of Transactions, &c. ...	...	...	25 10 10
	Thomas Christy ...	5 0 0	...	...	Carriage, travelling, &c. ...	...	...	6 8 7
	H. M. W. ...	5 0 0	...	...	Housekeeper and Sundries ...	...	...	7 10 11
	Sales of Transactions ...	...	...	...	Furniture ...	...	...	1 9 10
	Dividends, 1 year, on £76 4s. 9d. New	...	...	...	Books and Bookbinding ...	...	...	19 19 11
	Three per Cents. ...	...	...	...	Fire Insurance ...	...	...	1 13 9
	Balance brought forward ...	...	...	...	Engraving, Drawing, &c. ...	...	...	78 10 7
		...	...	...	Translations ...	...	...	7 2 0
		...	...	...	Stationery, Advertising, &c. ...	...	...	4 16 6
		...	...	...	Balance carried forward to 1881 ...	...	...	251 2 1
		...	...	...		...	...	£857 0 9

Audited and found correct, January 8, 1881.  
G. MACLARAN.  
WILLIAM H. WHITE.

ASSETS.  
Subscriptions still outstanding for 1880.  
Library Furniture and Effects at 11, Hart Street.  
The Transactions in stock.  
Reserve Fund in New Three per Cent. Annuities, £76 4s. 9d.  
11, HART STREET, W.C., *January 11th*, 1881.

LIABILITIES.  
Printing, Rent, and Current Expenses, accruing for 1881.  
Printing Vol. VII, Parts 2 and 3.

W. HARRY RYLANDS, *Sec.*

The following Officers and Council for the current year were duly elected :—

### COUNCIL 1881.

#### President.

S. BIRCH, D.C.L., LL.D., F.S.A., &c.

#### Vice-Presidents.

REV. FREDERICK CHARLES COOK, M.A., Canon of Exeter.

REV. GEORGE CURREY, D.D.

SIR HARDINGE STANLEY GIFFARD, M.P., Q.C., &c.

The RIGHT HON. W. E. GLADSTONE, M.P., D.C.L., &c.

SIR WILLIAM GREGORY, C.B., G.C.S.I., &c.

The RIGHT HON. THE EARL OF HARROWBY, K.G., D.C.L., &c.

The RIGHT REV. J. B. LIGHTFOOT, D.D., &c., Bishop of Durham.

WALTER MORRISON.

CHARLES T. NEWTON, C.B., D.C.L.

SIR CHARLES NICHOLSON, BART., D.C.L., M.D.

REV. GEORGE RAWLINSON, D.D., Canon of Canterbury.

SIR HENRY C. RAWLINSON, K.C.B., D.C.L., F.R.S., &c.

VERY REV. ROBERT PAYNE SMITH, Dean of Canterbury.

#### Council.

ROBERT BAGSTER.

REV. CHARLES JAMES BALL, M. A.

REV. CANON BEECHEY, M.A.

SIR WILLIAM W. BURTON.

THOMAS CHRISTY, F.L.S.

RICHARD CULL, F.S.A.

ROBERT CUST, F.R.A.S.

C. DRURY FORTNUM, F.S.A.

CHARLES HARRISON, F.S.A.

REV. W. HOUGHTON, M.A., F.L.S.

PROF. T. HAYTER LEWIS, F.S.A.

REV. ALBERT LÖWY.

J. MANSHIP NORMAN, M.A.

P. LE PAGE RENOUF.

JOSEPH SIDEBOTHAM, F.S.A.

REV. HENRY GEO. TOMKINS.

LIEUT.-COL. WARREN, C.E.

PROF. W. ERASMUS WILSON,  
F.R.S.

#### Honorary Treasurer.

BERNARD T. BOSANQUET.

#### Secretary.

W. HARRY RYLANDS, F.S.A.

#### Honorary Secretary.

ARTHUR CATES.

#### Hon. Secretary for Foreign Correspondence.

REV. A. H. SAYCE, M.A.

#### Honorary Librarian.



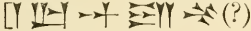
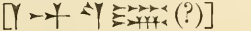

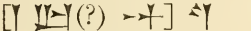

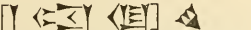

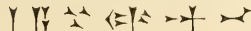


WILLIAM SIMPSON, F.R.G.S.

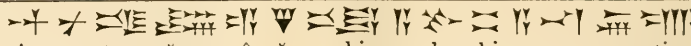
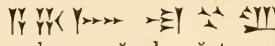
Notes on a New List of Early Babylonian Kings: being a Continuation of the Paper read December 7th, 1880. By Mr. Theo. G. Pinches.

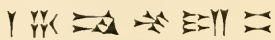
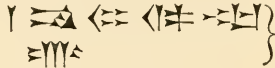
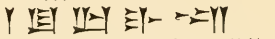
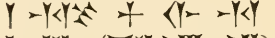
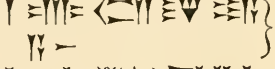

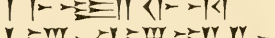

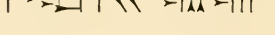
The tablet upon which this list is inscribed is about 4 in. by 4½ in. in size, and contains on each side two columns of writing. Each column is again divided into two smaller ones, that on the left hand giving the Akkadian or Sumerian name of the king, and that on the right the rendering of the name into Assyrian. The first three columns contained, when complete, about 60, and the last column 20, lines—altogether, the names of about 200 kings.

Of the first column the names of twenty-one kings remain. The missing portion (about thirty-eight lines), most likely gave the kings before the Flood (ten in number, according to Berosus), followed, after the Flood, by forty rulers (one a queen), the order of whose succession was regarded by the Babylonians as doubtful. Then follows a line of explanation, and after this we have the names of nine kings, the first two of which seem to be written in the usual dialect. The rest, however, are written in that dialect named by Professor Sayce, "Kassite." The first column, in Akkadian and Assyrian, is as follows:—

*Akkadian.**Assyrian.*

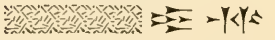
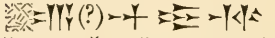
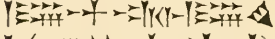
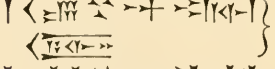
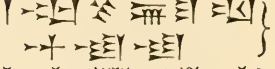


1.			. . . -Sin
2.			. . . -Sin
3.	 [Ur-Damu]	[Ur-Damu]	Amil-Gula
4.	 [Babâr-uru]	[Babâr-uru]	Šamaš-našir
5.	 [Ur- . . . ]-la	[Ur- . . . ]-la	Amil-sin
6.	 [Ur-] Babar	[Ur-] Babar	Amil-Šamaš
7.	 [Iš-ki]-pal	[Iš-ki]-pal	Sapin - mât - nu- kurti
8.	 [Gul-ki-] šar	[Gul-ki-] šar	Muabbid-kiššati
9.	 A-a- * -kalam-ma	A-a- * -kalam-ma	Apil-Ea-šar-mâti
10.	 A-Kur-ul-an-na	A-Kur-ul-an-na	Apil - Bel - usum- šamê
11.	 Lugal-gin-na	Lugal-gin-na	Šar-gina or Šarru- ukin
12.	 Azag-Bau	Azag-Bau	Bau-ellit

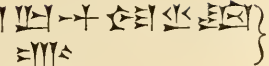

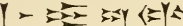
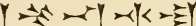
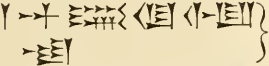

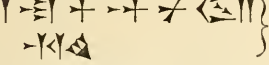


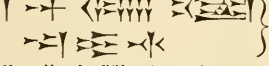
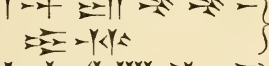

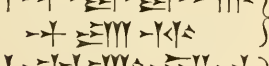
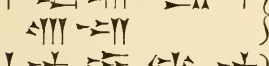
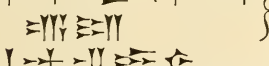
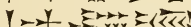
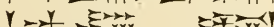
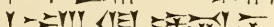
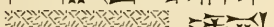
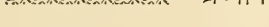
13.   
 An-nu-tum šarr - ê ša arki a-bu-bi a-na sa-ṭir  
 These are the kings who after the flood as to the order  
  
 a-ha-meš la šaṭ - ru  
 of each other wrote not.

<i>Akkadian.</i>		<i>Assyrian.</i>
14. 	Ġa-am-mu-ra-bi	Kimta-rapaštum
15. 	Am-mi-sa-dug-ga	Kimtum-kittum
16. 	Ku-ur-gal-zu	Ri'i-biṣi
17. 	Sim-maš-Ši-gu	Litan-Marduk
18. 	U-lam-Bur-ia-a-aš	Litan-bel-mâtâti
19. 	Nazi-Urutas	Šil-Nineb
20. 	Meli-Šigu	Amil-Marduk I.
21. 	Bur-na-bur-ia-a-aš	Kidin-[bel-mâtâti]
22. 	Ka-(?)-gi(?)-in(?)- En(?)-lil	Tukulti-[Bel]

## COLUMN II.

A gap of about thirty-three lines, representing as many names. Of those names which remain, twenty-seven in all, the greater part are written in the Sumerian dialect :—

<i>Akkadian.</i>		<i>Assyrian.</i>
1. 	. . . -ġi-gal	Itti-Marduk-ba- laṭu (?)
2. 	. . . -an-ġi-gal	Itti-Marduk-banû
3. 	Lu-Šilik-lu-šar	Amil-Marduk
4. 	Un-kur-Šilik-alim	Bel-mâti-Marduk
5. 	Ka-še - er - ma - al - Tu-tu	Emid-pi-Marduk
6. 	Ša-zu-an-kuš-mu	Marduk-šululu
7. 	Ša-zu-ab-ti-la-ne- en-gu	Marduk-balaṭ-su- iḳbi

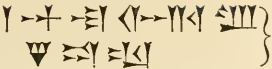
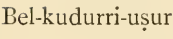
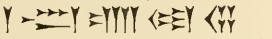
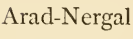
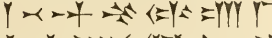
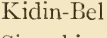
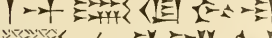

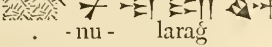
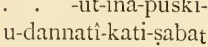
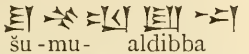
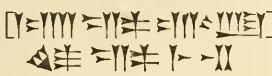
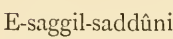
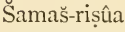
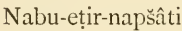

<i>Akkadian.</i>	<i>Assyrian.</i>
8. 	Ur-Nin-tin- * - Amil-gula ga
9. 	Ĝu-me-me Amil-gula
10. 	Dili-ġi-du Amil-Pap-sukal
11. 	Mu-na-ti-la Šuma-libši
12. 	Uru-ki-ša(?) -tu Sin-ibni
13. 	Ura-ki-â-gal-dû-a- bi Sin-li'i-kullati
14. 	Labar-Nu-dim- mut Arad-Ea
15. 	Uru-du-ma-an-si Nuski-iddina
16. 	Ku(?) -ur-Alim-ma Tâbu-tuli-Bel
17. 	Dun-aga-ba-ġi-ti Bau-takiša-bullit
18. 	Da-mu-mu-aš-ġi- gal Gula-šume-edī- libši
19. 	Dun-gal-du-ta-ê Bau-rubi-ma- dume-lumur
20. 	Tu-tu-bul-an-ta- gal Marduk-tappê- ediru-ši
21. 	Dug-ga-maġ-Ša-zu Širat-kibit- Marduk
22. 	Ĝi-du-an- * -ra Lamassi-Pap- sukal
23. 	En-ġi-sal Tanitti-Bel
24. 	Lugal-uru-ibila Sin-a[pil-Uri]
25. 	Lugal-ibila Apil[-Sin]
26. 	En-ki-ibila-dû E[a-apla-epus]
27. 	. . . . ibila Bau (?) . . . .

One line is lost here, which, with the two broken off from Column III., make a gap for three names. Of the twenty-nine names left in Column III., those at the beginning are apparently Akkadian, and those at the end Sumerian.

## REV. COLUMN III.

<i>Akkadian.</i>		<i>Assyrian.</i>
3.	* . * -a-edina	Siḫar-Zir-panitum
4.	Si-dû	Bel-ibni
5.	Kur-nigin-garra- kur-šiš-ne-ne	Nineb-ašarid- sunu
6.	Nin-eb-sak-gub- tar-za-c-me-en	Nineb-pakidat
7.	Nin-eb-sal-zi-ne- eš-ki-ag-ga-ga	Nineb-sa-kunnâ- irammu
8.	En-lil-En-lil-ki-ki- bi-gi	Bel-Nippuru-ana- ašri-šu-têr
9.	Laḡlaggi-Nabiu	Ebib-Nabû
10.	An-Kur-gal-gar- mu-pad-da	Bel-zakir-šume
11.	Aba-Šanabi-dari ?	Mannu-kima-Bel- ḫadin ?
12.	Aba-Šanabi-dir ?	Bel-mannu- malak ?
13.	Es-gu-zi-gi-in-a	E-saggil-kîn-apli
14.	Ġu-un-zu <sup>2</sup>	Bel-mudê-niši
15.	Nap-du-me-en-na	Bel-dumeḫanni
16.	Maš-šu-gal-Babar- gu-de	Siḫabiti-Ramanu
17.	Ur-Šanabi	Amil-Ea
18.	Lu-Damu	Amil-Gula
19.	Dul-dul*	Šamaš-upaḫḫir
20.	En-saḡ-gu-nu-pal- pal	Pap-sukal-sa- iḫbu-ul-ini
21.	Aku-sag-al-gi	Sin-iddina-apla
22.	A-ku-ba-ti-la	Sin-kitaša-libluṭ

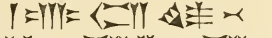
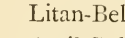
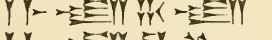
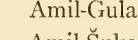

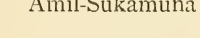
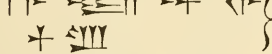
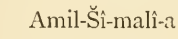

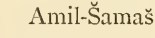
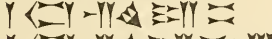


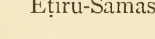

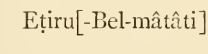
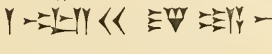
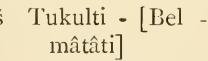

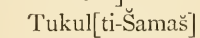
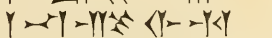
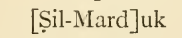
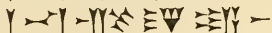
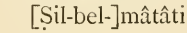


<i>Akkadian.</i>		<i>Assyrian.</i>	
23. 	La-ar-ru-gar-du-al		Bel-kudurri-ušur
24. 	Lubar-E-gir-azag		Arad-Nergal
25. 	Bat-Mu-ul-lil-la		Kidin-Bel
26. 	Uru-ki-gu-la		Sin-rabi
27. 	-nu-laraḡ		-ut-ina-puški-u-dannatî-kati-šabat
	šu-mu-al dibba		
28. 	[E-sag-ili?] ḡar-sag-me-en		E-saggil-saddûni
29. . . . .			Šamaš-rišûa
30. . . . .			Nabu-eṭir-napsâtî
31. . . . .			-ibni

[About thirty lines are lost here.]

The fourth column, of which the beginning is perfect, gives us a list of twelve kings of the so-called Kassite dynasty, followed by the ends of six names separated by lines, which evidently mark off the dynasties.

## REV. COLUMN IV.

<i>Akkadian.</i>		<i>Assyrian.</i>	
1. 	Ulam-Ġirbat		Litan-Bel
2. 	Meli-Ġali		Amil-Gula
3. 	Meli-Šumu		Amil-Šukamuna
4. 	Meli-Ši-barri		Amil-Ši-mali-a
5. 	Meli-Kit		Amil-Šamaš
6. 	Numgirabi		Eṭiru
7. 	Numgirabi-Kit		Eṭiru-Šamas
8. 	Numgirabi-Burîâš		Eṭiru[-Bel-mâtâtî]
9. 	* - * -Burîâš		Tukulti - [Bel - mâtâtî]
10. 	* - * -Kit		Tukul[ti-Šamaš]
11. 	Nazi-Šiḡu		[Šil-Mard]uk
12. 	Nazi-Burîâš		[Šil-bel-]mâtâtî

*Assyrian.*

13. . . . .	-kur-dišpû
14. . . . .	-gusur
15. . . . .	-magir
16. . . . .	-u ; šarrê
17. . . . .	-ribti-Marduk
18. . . . .	[Bel(?)-E]-saggil-ana-ašri-šu-têr
19. . . . .	šarrê
20. . . . .	šarrê

[*Here followed the Colophon.*]

The list was then compared with that published by George Smith in the third volume of the "Transactions," and it was observed that, in all probability, Mr. Smith had been mistaken with regard to the order of the names, having taken the obverse for the reverse, and *vice versâ*, so that the correct order of the reigns is most likely as follows :—

## COLUMN II.

Simmaš-Šiġu son of Iriba-Sin.  
 Hea-mukin-ziri son of Kutmar.  
 Kaššû-nadin-aġi son of Šappâ'a.

The above were kings from the seacoast (the Persian Gulf) and ruled 23 years.

[E]-Ul-bar-gar-mu son of Bazi.  
 [Nabu]-kudurri-ušur son of Bazi.  
 [Amil]-Šukamuna son of Bazi.

(These kings ruled, in all, 20 years and three months).

An Elamite for six years.

Then follow, most likely, the kings of Šišku, contained on the Babylonian duplicate :—

Anman	Kir-gal-dub(?) -bar
Ki-anni-bi	A-dub(?) -kalama
Damki-ili-su	Apil-Bel-usum-šamê (A-Kur-ul- ana)
Sapin-mât-nukurti (Iš-kipal)	Melamme-mâtâtî (Melam-kur- kura)
Šuši	Ea-ga-ka (?)
Muabbid-kiššati (Gul-kišar)	

The third column contains the part of the first four names, given by the Babylonian duplicate, of the kings of the Babylonian dynasty.

Sumu-abi	Kimta-rapaštum (Ġammurabi)
Sumulan	Samsu-iluna
Zabû	Ebišum
Apil-Sin	Ammi-satana
Sin-muballit	Kimtum-kittum (Ammi-sa-duga)

Samsu-satatam.

(The total of the reigns of these kings of Babylon is 304 years.)














Column IV. is lost, and of Column V. part only of four lines remain :—

. . . . ili (?) . . . .  
 Illat, son of the same  
 En-men-nunna  
 Apil-Kiši















Column VI. almost entirely gone.

With a view to the better comparison of these two lists, the author now proceeded to make some observations upon the language in which the royal names were written. About two years ago, he had found upon a tablet published in part in the second volume of the *W. A. I.*, and again in a more complete form in the fifth volume, pl. 11 and 12, a list of words showing dialectic peculiarities, and he had also found, very soon after, texts written wholly in this dialect. Since then, the peculiarities of this dialect had been given forth by Dr. Paul Haupt in the *Nachrichten von der Königl. Gesellschaft der Wissenschaften und der G. A. Universität zu Göttingen*, Nov., 1880. Some of the differences of this dialect were now given, with illustrations, and it was shown that the greater part of the names in Column II., and those at the end of Column III., were written in the dialect, those at the

beginning of Columns I. and II. were written in ordinary Akkadian, and those at the end of Column I., and at the beginning of Column IV., in a third dialect, named by Professor Sayce, "Kassite."

Dr. Haupt had from the first expressed it as his opinion that the ordinary Akkadian was the language of the north, and the dialect that of the south, answering to Akkad and Sumer respectively, and this was borne out by documentary evidence, the names for Babylon being, even in the dialectic texts,    , *Ka-dingir-ra-ki*, and  , *Tin-tir-ki*, and not   , *Ka-dim-me-er-ki*, and  , *Ti-tir-ki*, which would be the dialectic forms, and to this may be added the evidence of the Annals of Nabonidus ("Transactions," Vol. VII., Part 1, p. 158), where we learn that the mother of Nabonidus died in Dur-Karašu ("the fortress-camp"), and that the king's son, who was with the army in Akkad, wept for her, and it there appears that Dur-Karašu was on "the river Euphrates above Sipar." The usual designation of the dialect in the bilingual lists is  , *eme-sal*, which has been rendered by the German Assyriologists as *lišan nakbi*, "tongue of woman." M. Lenormant, however, suggests *lišanu saplitu*, "the lower tongue," that is, "of the south," which is not at all unlikely. It will readily be seen, therefore, that we have in this dialect an excellent check upon the dynasties in power at different times at Babylon.\*

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\* Another name for these dialects, or the countries in which they were spoken, is given in the sentence       *šar māt Šumeri u Akkadī D.S.*, "King of Šumer and Akkad," which we find so often, and a variant, apparently, for the latter name appears in W. A. I., III., pl. 4, l. 52. The text there given contains three epigraphs for placing over the sculptured scenes on a palace-wall, the first showing what occurred at a place called Bit-Rubat, the second the flight of Merodach-bal-adan from Babylon, and the third the death of the self-raised king Šuzubu, all being incidents of Sennacherib's campaigns in Babylonia. Below these are placed the words   and   (not  , as the publication gives), which evidently refer to the placing of the two epigraphs, the one over the representation of the land of Šumer (whither Merodach-bal-adan had fled), and the other over the picture of *mat Eme-laḡ-ga*, which means, literally "the land of the pure tongue," showing in what estimation the Babylonians held the Akkadian language. This *Eme-laḡ-ga* explains the secret of the two  , which name, when it refers to a part of Babylonia, is to be read *Me-laḡ-ga*, and regarded as a shortened form of *Eme-laḡ-ga*; when, however, it refers to Egypt we must read *Meluḡḡa*.

It was then observed that in the text published by Mr. Smith, none of the names appeared to be dialectic, and that they were, in many cases, written in Semitic, pointing to a later date. There are two points of contact, however, between the kings given in the first column of the new tablet, and the Babylonian duplicate of Mr. Smith's list :—

*The new list.*

[Iš-ki]-pal.

[Gul-ki]-šar.

A-a\*—kalama.

A-Kur-ul-anna.

Šar-gina.

Azag-Bau.

*After the line referring to the flood.*

Ĝammu-rabi.

Ammi-sa-duga.

Kur-galzu.

*The Babylonian duplicate.*

Anman.

Ki-anni-bi.

Damki-ili-šu.

Iš-ki-pal.

Šuššu.

Gul-ki-šar.

Kir-gal-dub(?)—bar.

A-dub(?)—kalama

A-Kur-ul-anna.

Melam-kurkura.

Ea-ga-ka (?).

*Reverse of Babylonian duplicate.*

6th line Ĝammu-rabi.

Samsu-iluna.

Ebišum.

Ammi-sa-tana.




Ammi-sa-duga.

Samsu-sa-ta-tam.

This, however, is so vague, that the author thought that these likenesses in the two lists must be taken as remarkable coincidences, and nothing more, though it was possible that we have the same list of kings from two entirely different points of view, consequent upon the existence of two dynasties always in conflict, in which sometimes the one and sometimes the other was uppermost.

It was shown that, by observing the dialectic variations of the names, they may be divided into six sections, representing as many dynasties. The first, which ends, perhaps, with the line mentioning the kings after the Flood, may be identified with the first dynasty of 86 kings of Berosus ; but if so, either the number must be greatly reduced, or the new tablet must be the second of a series. The second dynasty, consisting of seven or more so-called Kassite kings, may be identified with Berosus' second dynasty of eight Median kings.

The third and fourth dynasties, consisting of Sumerian and Akkadian kings respectively (the latter beginning evidently with the eighteenth line of Col. II.), may be identified with the third of eleven kings, and the fourth of forty-nine Chaldean kings of Berosus. The fifth dynasty was of Sumerian kings, and the sixth, with which the list ends, consisted of twelve or more Kassite kings. After this came, evidently, the division of the land into petty kingdoms, followed by the third Kassite dynasty (Agu-kak-rimê, &c.), and then Nabu-naṣir and his successors, who were, perhaps, the seventh or Assyrian dynasty of Berosus.

The author pointed out the uncertainty of the readings of many Akkadian names, in consequence of the signs having more than one value. The sign , which enters into the composition of so many names of gods, has the values of *nn*, *ni*, and *e* (shortened from *eg*, another form of *en*, "lord," Sumerian *un*), and the question was, which of these was the proper value to use in any given case? Again, one of the names of the god Bel was () , which he had in the two cases where it occurred, transcribed *Kur*, but glosses are given showing that it would be better to write *Rāzu* or *Zizanu*, the former being probably the more correct.

Taking into consideration, therefore, the uncertainty of the readings in some cases, the author did not consider himself justified in making any comparisons with a view to the identification of the names with any given by the ancient authors, except in the case of the later rulers. He made some remarks, however, upon some of the conclusions already arrived at by scholars, but it was his opinion that, until we have more perfect lists, all identifications must be regarded as tentative.

The appendices to this paper will be a complete list of Babylonian kings, as far as they are now known, and an analysis of all the names, with special reference to the Akkadian and Sumerian.

Remarks on the name Šišku. By Prof. Dr. Lauth, of Munich.

Having received to-day the Proceedings of the Society, Eleventh Session, 1880-81, Second Meeting, 7th December, 1880, I was struck with finding, at first sight, that the new tablet\* of unbaked

\* Cf. Trans. Soc. Bibl. Arch., III., pp. 361-379, where a duplicate of part of this important tablet is published by the late Geo. Smith, under the title, "Fragments of an Inscription, giving part of the Chronology from which the Canon of Berosus was copied."



clay, treated of by Mr. Theo. G. Pinches, does really correspond to the two Median dynasties of Berosus. According to Alexander Polyhistor (Eusebius Chron. I., 4) the Chaldean historiographer had related : "Post hos, (86 reges a diluvio) qui successione inconcussa regnum obtinuerant, derepente *Medos* collectis copiis *Babylonem* cepisse ait ibique de suis tyrannos constituisse. Hinc nomina quoque tyrannorum edisserit *octo* annosque eorum viginti quatuor supra ducentos (marg. CCXXXIV.), ac *rursus undecim* reges et annos octo supra quadraginta."

The obverse of the above-mentioned tablet presents indeed eleven kings of the *Dintir* dynasty, and the number of the regnal years amounts to 304. We may, with good reason, presume that in the original work of Berosus the same numbers occurred, because he continues : "*Rursus undecim* reges." As to the years, 224 or 234, a trace of the real summation, 304, is therein preserved. If we compare a further dynasty, that of the *Arabs*, we meet with a similar discrepancy, Berosus relating, "Postea et *Arabes novem* reges, annosque ducentos quadraginta quinque," whereas Syncellus, p. 90, D.\* reads, "Διεέξαντο τὴν Χαλδαίων βασιλείαν Ἄραβες ἐπὶ ἑτῇ σιέ (215), βασιλεῖς σ' (6)."

The reverse of the tablet itself shows an analogous discrepancy : it enumerates eleven kings also ; but the summation of the twelfth line has only ten kings. On the other hand, it is obvious that the 48 years now standing in Berosus is a mutilated number, the hundredths being omitted. But I will not enter into the chronological question. The names of both sides are evidently *Accadian* (Median), in six cases the *Assyrian* translation being added. But the chief points which I lay a certain stress upon, consists in the fact that the *Sisku* dynasty of the reverse reigned at *Babylon* likewise as the *Dintir* dynasty of the obverse. As Mr. Pinches designates his transcription *Sisku* as a "provisional" one, and terms the name itself an unknown "district," I may be allowed to prove (1) that *Sisku* is the right reading ; (2) that this name is one of the *known* words denoting *Babylon*. In order to facilitate the comparison, I give the summation of the reverse :

𐎶 (I)	𐎶𐎵	𐎶𐎵	(= 𐎶𐎵)	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵
X (I)	lugal—i	—	ni'	pal	Šiš—ku	(Ki).	
"10 (11)	kings		of the		dynasty of	<i>Sisku</i> .	

\* Ed. Goar, folio, Paris, 1652.



The first syllable *sīs* and the final *ki* (the latter as a determinative of places and cities) being assured beyond doubt, there remains only *ku* to be justified. Now the Syllabary\* A 109 has the equations:

$$\begin{array}{ccccccc} \text{𒊕} & = & \text{𒍪} & . & \text{𒍪} & . & \text{𒊕} = \text{𒍪} \text{ 𒊕} \\ \text{Ku} - \text{u} & = & ? & = & \text{'il} - \text{lu} & (\text{לל}) \end{array}$$

whence follows immediately, that the sign in question reads *Ku* in Accadian, with the meaning "brilliant, resplendent." "The sense of the whole group *Siskū-ki*" may therefore be: "The place of the brilliant protector (brother)."

The place intended we learn from Jeremiah xxv. 26; li. 41: "All the Kings of the North, the nigh ones and the remote ones, every one of them together with his brother (I filled with drink), and all the kingdoms of the earth, which are on the surface of the land, and the king of 𐤱𐤳𐤱 *Sesak* was filled with drink after them." (The underlined phrases are omitted by the LXX. interpreters). "How was captured 𐤱𐤳𐤱 *Sesak* and was taken the glory of the whole earth?" Here the LXX. translate only: *πῶς ἐάλω. . . καὶ ἐθηρεύθη τὸ καύχημα πάσης τῆς γῆς; πῶς ἐγένετο βαβυλὼν εἰς ἀφανισμόν ἐν τοῖς ἔθνεσιν;* once more *Sesak*, the parallelism to *Babylon*, is omitted, because the translators could not make it out. Apparently *Sesak* and *Babel* of the prophet form the same parallelism as *Dintir (ki)* and *Siskū (ki)* of the tablet. Then we have *Siskū* = 𐤱𐤳𐤱.

I submit these short remarks with due reserve.

Mr. Pinches said he did not think that the eleven kings of Tintir could be the second Median dynasty of Berossus, but were considerably later. As he had already stated, he thought that the kings of the new tablet, after the line mentioning the Flood, must be identified with this dynasty; and that the Babylonian tablet was not a duplicate of the Assyrian one, he had endeavoured to show (p. 45) by comparing the two lists. With regard to the name *Šiskū*, of course it was just possible that this was the right reading, but it might also be read *Šiš-azag*, *Uru-azag*, or *Uru-ku*. It was still more likely that none of these readings were right, but that these two signs were regarded as a compound character having a special and quite different pronunciation, as was usual in Akkadian and Sumerian.

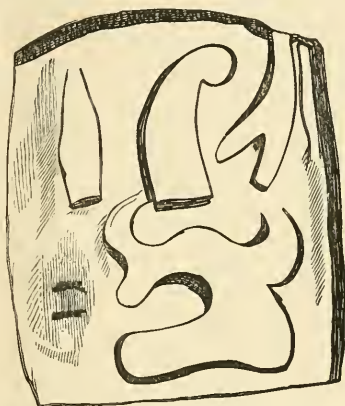
\* Cf. Transactions Soc. Bib. Arch., Vol. VI., part 2, p. 365, in the article of M. Lenormant.

Sir H. C. Rawlinson was inclined to regard it as another compound for the city of Erech.

Hieroglyphics attached to the statue of Cybele near Magnesia ad Sipylum.

[Extract of a letter sent to Mr. C. T. Newton, C.B., from Mr. Consul George Dennis, Smyrna.]

“Of the hieroglyphics which I have discovered carved on the cliffs by the side of the Niobe, or rather Cybele, at Magnesia, and which no one, strange to say, appears to have observed before, I send you a copy, made by myself, when at the top of a long ladder, which I had carried from Smyrna, for the express purpose of distinguishing the characters which, when viewed from behind, were not very distinct, owing to the discoloration of the rock, and to the want of a strong light upon the cartouche. If you can decipher the anaglyph, or if you have any friend who can do it, pray be so kind as to let me know the result.



“The hieroglyphics are in low relief, the ground of the niche being sunk only an inch or two into the surface of the cliff. The cartouche is on a level with the head of the Cybele or Niobe, and about 25 feet above the head of anyone standing on the rocks in front of the statue. Something has originally been carved where the cross lines are shown in the cut, on the left hand side of the cartouche, but it is now quite unintelligible.”

The following communication has been received by the President from Professor W. Wright :—

ST. ANDREW'S, STATION ROAD, CAMBRIDGE,  
*December 25th, 1880.*

MY DEAR DR. BIRCH,

Though I understand that Dr. Schröder, of Constantinople, is to furnish the Journal of the German Oriental Society with a translation of the Phœnician Inscription discovered by Mr. Cobham, along with

some other inscriptions and gems from the Island of Cyprus, I think you may like to see my rendering of the Cobham inscription in a clear form, and therefore send it to you. You may communicate it to the Society of Bibl. Archæology at their next meeting, or not, just as you please. If you read it, exhibit at the same time Mr. Cobham's photograph of the monument and Dr. Euting's drawings (which I gave to you).

The inscription then runs thus:—

המעבת אז לאשמן אדני (1)

שרדל בן עבדמלקרת בן

רשפיתן מלץ הנרסים (2)

There is not a new word here, with the exception of the proper name שרדל, the pronunciation of which is uncertain. I take it to be connected with the radical שָׂרַד, *to flee, to escape*, but whether it follows the form חֲשַׁמֶּל; עֲקָרָב; or חֲרָגָד; פֶּרַעַשׁ; or שְׂרָבִיט; שְׂבִלִיל; or בְּמָהָם, or what other possibility, I cannot say. For convenience sake I will call the man *Sardal*.

The word אדני may be read (with de Vogüé) 'ădônî, "my Lord"; but preferably (with Schlottmann and Schröder, *Grammatik*, p. 148), 'ădônē, "his Lord."

The translation is as follows:—

"*This stêlê to 'Eshmûn his lord (dedicates) Sardal, the son of 'Abd-melkart the son of Rashshāph-yāthōn, the interpreter of the two thrones (or courts).*"

It seems strange that there should be no word to express "dedicates" (יתן *has given*), "erects" (יטנא), or "consecrates" (יקדש), all which words are well known to us from the previous publications of such scholars as De Vogüé and Euting.

Yours very truly,

WM. WRIGHT.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on 1st February, 1881, at 8.30 p.m., when the following paper will be read:—

I.—By Samuel Birch, D.C.L., &c. (President).

"Egyptian Tablet in the British Museum on 'Two Architects of the XIXth Dynasty."

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S  
LIBRARY.

In consequence of the removal of the Offices of the Society to  
No. 11, HART STREET, BLOOMSBURY, W.C.,  
a special fund has been formed for the alteration and extension of  
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Secretary. Further amounts subscribed will be duly acknowledged  
in the Proceedings :—

	£	s.	d.
James Backhouse ... ..	2	2	0
Rev. Charles James Ball ... ..	3	3	0
Rev. Canon St. Vincent Beechey ... ..	2	2	0
S. Birch, D.C.L., &c. ( <i>President</i> ) ... ..	3	3	0
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Hyde Clarke .. ...	1	1	0
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P. J. de Hoirack ... ..	3	0	0
The Rt. Rev. the Lord Bp. of Durham ... ..	5	0	0
Rev. T. Murray Gorman ... ..	2	2	0
J. Gurney ... ..	5	0	0
Charles Harrison, F.S.A. ... ..	5	0	0
J. Park Harrison, M.A. ... ..	2	0	0
Professor T. Hayter Lewis, F.S.A. ... ..	5	5	0
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W. H. Rylands, F.S.A. ( <i>Secretary</i> ) ... ..	5	5	0
George Samuel ... ..	10	10	0
Rev. A. H. Sayce, M.A. ... ..	5	0	0
Joseph Sidebotham, F.S.A., &c. ... ..	20	0	0
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PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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ELEVENTH SESSION, 1880-81.

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*Fifth Meeting, 1st March, 1881.*

WALTER MORRISON, VICE-PRESIDENT,  
IN THE CHAIR.



The Meeting having been declared by the Chairman to be a special one, as announced in the following Circular, which had been sent to the Members of the Society.

SPECIAL NOTICE.—Before the ordinary Meeting of the Society to be holden on 1st March, a *Special Meeting* will be held at the usual time, 8.30 p.m., to take into consideration the following alteration of Rule XXXIX :

*It has been proposed* by Mr. Thomas Christy, and seconded by Mr. J. Manship Norman, that the hours of Meeting be altered as follows :

The General Meeting from 8.30 to 8 p.m. The Council Meeting from 7.30 to 7.15 p.m., thus enabling the Meetings to terminate at 9.30 or 10 p.m. at the latest ; also after the word *month*, insert *except January*.

The Rule now stands as follows :

The Ordinary Meetings of the Society shall be holden on the First Tuesday in each month from November to June in each Session at 8.30 p.m. precisely, and the Council shall meet at 7.30 p.m. on the same day, &c.



The alteration in the rule as above set out was moved by Mr. Thomas Christy, and seconded by Mr. J. Manship Norman, and having been put to the Meeting, was unanimously passed.

The Rule will therefore now read as follows :—

#### ORDINARY MEETINGS.

Rule XXXIX.—The ordinary Meetings of the Society shall be holden on the First Tuesday in each month, except January,\* from November to June in each Session at 8 p.m. precisely, and the Council shall meet at 7.15 p.m. on the same day, Passion, Easter, Whitsun, and Christmas week excepted. It shall be in the power of the Council to vary the commencement and duration of the Session as may be necessary.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Geographical Society :—Proceedings, and Monthly Record of Geography. Vol. III. 8vo. No. 2. February, 1881.

From the Asiatic Society of Great Britain and Ireland :—The Journal, New Series. Vol. XIII, Part I. 8vo. London. January, 1881.

From the Philosophical Society of Glasgow :—Proceedings Vol. XII. No. 1, 1879–80. 8vo. Glasgow.

From Sir William Gregory, C.B., &c., *Vice-President* :—Narrative of a Residence in Koordistan and on the site of ancient Nineveh ; with a journal of a voyage down the Tigris to Bagdad, and an account of a visit to Shirauz and Persepolis. By the late Claudius James Rich, Esq. Edited by his widow. London. 8vo. 2 vols. 1836.

From the Rev. Charles E. Bowden :—Assyrian Discoveries ; an account of explorations and discoveries on the site of Nineveh during 1873 and 1874. By George Smith. London. 8vo. 1875.

From the Author :—Le Trésor de San'a. Par Adrien de Longpérier. 4to. Paris, 1881.

An Article in the "Journal des Savants," Janvier, 1881, upon Le Trésor de San'a (monnaies himyaritiques). Par Gustave Schlumberger. 4to. Paris, 1880.

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\* See Rule XXIX, the Anniversary Meeting being held in the second week in January.



From Thomas Stainton:—Planography of Jerusalem, by Dr. Titus Tobler. 4to. Gotha, 1858. Memoir to accompany the new ground-plan of the city of Jerusalem and the environs, constructed by C. W. M. van de Velde, after the plans of the engineers Aldrich and Symonds and of Dr. Tobler.

Contains three fac-similes of the ground-plan of Jerusalem—(1) from a MS. of the seventh century, from the works of Arculf, in the Royal State Library of Munich; (2) from a MS. of the twelfth century, in the Library at Brussels; and (3) one, about a century and a half later, from the “*Orientalis Historiæ*” of Marinus Sanutus.

From Mrs. Hamilton Gray:—Nineveh and its Remains. By Austen Henry Layard, D.C.L. 2 vols. London. 8vo. 1849. *First edition.*

From the Author:—The Angel-Messiah of Buddhists, Essenes, and Christians. By Ernest de Bunsen. London. 8vo. 1880.

The following have been purchased by the Council for the Library of the Society:—

Tome I. *Traité des Berakhoth du Talmud de Jérusalem et du Talmud de Babylone*; traduit pour la première fois en Français, par Moïse Schwab. Paris. 8vo. 1871.

Tome II. *Le Talmud de Jérusalem*; traduit pour la première fois, par Moïse Schwab. Paris. 8vo. 1878. *Traités Pêa, Demai, Kilaïm, Schebiith.*

Tome III. *Le Talmud de Jérusalem.* Paris. 8vo. 1879. *Traités Troumoth, Maassêroth, Maaser schéni, Halla, Orea, Bicurim. Assyrie et Chaldée.* Par Georges de Dubor. 8vo. Montauban. 1879.

*The Egyptians in the Time of the Pharaohs.* By Sir J. Gardner Wilkinson, D.C.L., F.R.S.; to which is added, *An Introduction to the Study of Hieroglyphics*, by Samuel Birch. London. 8vo. 1857.

The Rev. W. Craufurd Bromehead, M.A., Kensington Palace, W., was elected a member of the Society.

The following were nominated for election at the next meeting, 5th April:—

William Paynter, 10, Bute Crescent, Cardiff.

Rev. Henry Wace, M.A., 5, Mecklenburgh Square, W.C.

The following communication was read by the Author:—

“Notices in Ancient Jewish Writings of the Sagacity and Habits of Ants.” By Rev. A Löwy.

In an introduction to the Paper, Mr. Löwy gave an outline of the names by which the ant is known to some of the families of nations belonging to Semitic and Non-Semitic races in the Old World. He pointed out that the names of ants amongst numerous populations in Asia, are mainly represented in the Hebrew word *Nemala*, in the Aramaic name *Shumshemana*, and in the second syllable of the English word “pismire.” The name *Nemala* (in Arabic *Nemla*) remained familiar to Eastern tribes, whose vernacular was Arabic, or who acquired a knowledge of this language through the medium of the Koran, the twenty-seventh chapter of which is headed النمل *An-namlu*, and where a short allusion is made to the “Valley of Ants,” and to a conversation of the ant with King Solomon. It may thus be assumed that the mentions of the ant in the Book of Proverbs (vi, 6, and xxx, 25) had an influence upon perpetuating the Hebrew name amongst the innumerable disciples of Mahomed in India, in Persia, in Turkey, and in portions of Northern Africa; although there are in Arabic numerous other designations descriptive of various species of ants. Amongst them is the name *Somsom* (سوسوم).

This word denotes a red ant, and was more fully developed in the Aramaic *Shumshemana* (שומשמונא), which form occurs in the Targum, in the Syriac version of the Bible, as also, with various modifications, in various passages of the Talmud and the Midrash.\* This name appears to have extended from Palestine towards the lands on the Euphrates and the Tigris. Whether it be reproduced in *Semut* (سموت), the Malayan designation of the ant, is a question which others must determine. Like *Nemala*, the name *Shumshemana* cannot be safely explained by etymological derivation. Possibly the last-mentioned vocable is connected with the thematic form *Shûm*, which in Arabic means “to be odoriferous,” a characteristic peculiarity appertaining to the ant-hill when its little tenants are in the full heat of work. The Greek name of the ant, *myrmax* or *myrmex*, in passing through the stage of *byrmax*, has been modified into the Latin word *formica*, and is identical with the Persian *mâr*, the

\* i.e., The earliest exposition of portions of Holy Writ.

Hindustani *mor*, the Scandinavian forms *myra* and *myre*, and the innumerable cognates which recur in the Germanic, Celtic, and Slavonic languages. Even the German word, *ameise*, may be connected with "mire," an ancient English name for ant, just in the same way as there is a transitional connection between the German word *eisen* and the English word "iron."

It may then be cautiously asked (and competent persons can give the determining answer), whether this surprising identity in name is to be attributed to some of the healing qualities which belong to a fluid matter extracted from ants, and which thus made the ants a subject of special notice amongst all the interlinked tribes and clans of Asia and Europe; and also whether in the name *myre* there lingers the idea which is expressed by the Greek *myron*, "something odoriferous." This word recurs in the Bible in the term "myrrh" (in Hebrew *mor* מֹר); and we may thus form a link between a widely-spread European word, and the Hebrew term, which itself related to an ingredient of incense imported from abroad.

King Solomon's praise of the ant became the nucleus for instructive and interesting records relative to the architecture, the prudent forethought, the exceptionally undangerous social democracy, the internecine warfare of ants, and also relative to proverbs and popular legends about ants.

The architecture of the homestead of ants is described in *Midrash Rabba* on the sixteenth chapter of the Book of Deuteronomy. The central lodge, which is placed between the upper and the lower chamber of the ants' nest, is there described as the chief repository for the accumulation of stores. This account agrees in a measure with the interesting and systematic observations which Huber published in 1810, and it shows that the ancient Jews were not behind-hand in making such researches as helped to unravel those mysteries within which the unbounded wisdom of Providence gradually becomes revealed.

On the duration of the life of ants the opinions of Jewish observers varied. Six months, that is one season, (according to others a period of twelve months) was supposed to be the extent of the ant's lease of life. Nevertheless, "it gathers more than sufficient provisions in the expectation of living a little longer." The modern naturalists appear to be correct in the supposition that the writers

of antiquity mistook the so-called eggs (the pupæ) of the ants for grains of seed.

Legendary information, growing apace by the side of positive facts, states that once when the store-chamber of an ant-hill was opened, there were found in it no less than 300 measures of wheat. The Rev. William Gould, who before the middle of the last century became the leader in the conscientious and fascinating researches since then made into the habits of ants, opened an ant-hill in the winter season, and found its little inhabitants dormant, unprovided with food, and able to dispense with it.

One of the most attentive observers of the habits of ants, as mentioned in Talmud and Midrash, was Simeon ben Chalafta. Once he saw an ant dropping a grain of wheat; the fellow-ants came and smelt at it, but none would pick it up, because they felt that they had no right to interfere with the labour of the worker, who finally came back and carried the little load to its destination. This Simeon ben Chalafta may be regarded as a precursor of those great naturalists who have thrown so much light on the labours and combats of ants. Simeon ben Chalafta made an experiment on the pugnacity of ants. (Mr. Löwy, in relating the fact, divested it of its legendary surplusage, and mentioned by itself the portion belonging to folk-lore.) Simeon ben Chalafta marked an ant, presumably with a pigment, placed it on the ants' nest, and then covered the entire spot with his cloak. At this sudden eclipse the ants naturally rushed out, and when he removed the cloak he found that the ants had thrown themselves upon the marked ant, and had killed it as an intruder. Somewhat analogous experiments, more diversified and under more favourable circumstances, have been made by Sir John Lubbock, and form one of the great charms of his "Scientific Lectures."

Remarks were added by Colonel Ibbetson, J. Park Harrison, J. Manship Norman, Rev. A. Löwy, and the Chairman.

This paper will be printed *in extenso*, with full notes and illustrations, in a future Part of the Transactions.

Owing to the lateness of the hour, Professor Schrader's communication, entitled Abydenus and the Book of Daniel, was postponed until a future meeting.

The following note has been received from Professor William Wright, LL.D.:—

ST. ANDREW'S, STATION ROAD, CAMBRIDGE.

MY DEAR SIR,

7 Feb., 1881.

I have just received *Z. d. D. M. G.*, Bd XXXIV, *Heft* 4, containing an article by Dr. Paul Schröder entitled "Phönicische Miscellen," pp. 675—684. The first portion of this article, pp. 675—680, deals with the inscription discovered by Commissioner Cobham, about which I wrote to Dr. Birch the letter published in the Proceedings of the Soc. of Bibl. Arch. for Jan. 11 of this year. Dr. Schröder's reading is, as I expected, identical with mine; his translation differs in two points. His rendering, p. 676, is:

"Dieses Denkmal (errichtete) dem Eschmun *Adoni*, Sardal, Sohn Abdmelkarth's, Sohnes Reschephjathon's, Dolmetsch *der Gesandten*."

Regarding אדני he says, p. 678, that he looks upon the suffix as that of the first person, not the third, the word having become a mere title like "Monseigneur;" so that he has gone over to De Vogüé's view, which I rejected.

In regard to the last two words, I followed De Vogüé in considering מלץ הנרסים to designate "the interpreter of the two thrones (or courts)," that is, either the Persian court, as *sovrän*, and the Phœnician in Cyprus, as *suzerain*, or the Phœnician court at Idalion and the Greek at Salamis. Dr. Schröder prefers to follow Levy (*Siegel und Gemmen*, 1869), regarding הנרסים as a derivative from כָּרוּ, κρητύσσω. I have only two objections to make to this explanation, viz., (1) that the form נרסי is, so far as I am aware, not known to us in any other Semitic language, and but feebly supported by the gem-inscription לנרוי (Levy, *Op. cit.*, p. 10); and (2) that if we follow Aramaic or Arabic analogy and pronounce the word נָרס or כָּרס, we should expect to find it written without the *yod*, הנרסם, for the presence of the *yod* points to the consonantal נ.

In an appendix to his article, on pp. 764—6, Dr. Schröder makes some remarks on the use of סמלת in these Phœnician inscriptions of Cyprus to designate the statue of a *woman*, as distinguished from סמל, the statue of a *man*. An exact parallel, which he has omitted to mention, is the use of ܦܠܬܐ and ܠܬܐ, in Syriac to designate the statue of a *goddess*, as distinguished from ܦܠܐ and ܠܐ.

Yours very truly,

W. H. RYLANDS, ESQ.

WM. WRIGHT.



IMPERIAL OTTOMAN BANK, LARNACA (CYPRUS),

January 21, 1881.

A few words on a fragment of a Phœnician inscription recently found in Larnaca, and now in the possession of the undersigned.

Breadth of stone ... 6 inches.

Height ... 2'3 "

Thickness ... 2'3 "

In this inscription we have the name of a month hitherto unknown in the Phœnician Calendar. The name of the female divinity, Amah Asherat (Astarte?), to whom the ex-voto was dedicated, is also new, if I am not mistaken. See Gesenius, sub verb. **אִשְׁרָה**.

It seems certain that the dedication was made during the reign of Pumiathon, in the 4th century B.C., and I take the first cipher to be 20, and there were others which followed.

Compare "Citiensis 36" (according to Schröder), of which inscription I was also the first to get hold. In it we read of Bodo, the priest of Reshephkhetz, the son of Ikensalem, the son of Esmunadon; and in our fragment the dedicator is Abdosir, the son of the said Bodo.

A copy of the fragment, with the above observations, has been sent to Monsr. Renan.

D. PIERIDES.

### Remarks by Professor W. Wright.

The stone of which the indefatigable archæologist M. Pierides has sent us a photograph is obviously, as he says, only a fragment; probably nearly one half has been lost on the left side.

It is most nearly connected, as he has seen, with Schröder's Cit. 36 (*Die Phöniz. Sprache*, p. 227), which is De Vogüé's Cit. 38 (*Mélanges d'Archéol. Orient.*, p. 13), the dedicator being 'Abd-'ōsir, the son of Bodo (?), the son of Yakūn-shalōm. We may therefore assume that it is a little later in date than Cit. 36, or shortly after the year 21 of Pumiathon's reign.

The second line of the inscription presents no difficulty; but it is not so with the first and third. In the first line we meet with the name of a month which is new to us, consisting of six letters, forming perhaps two words. The first three letters are certain, **זבח**; the



PHOENICIAN INSCRIPTION.  
FROM LARNACA IN CYPRUS.





fourth and sixth seem to be מ; the fifth is uncertain, but most resembles כ or נ, as it has a long lower limb inclining to the left. It can hardly be ל, for then this stroke would have been much shorter (as in the preceding לִירָח, or the subsequent לַרְבָּתִי); nor can the previous letter be ש, unless indeed the downward stroke to the right has been greatly prolonged by a flaw in the stone, such as we see in the arithmetical figure for 20 near the beginning of the line, or in the apparent tail of the ע in l. 2.

In the third line we find the name of a female deity, which is, I believe, as M. Pierides says, also new to us in Phœnician, preceded by the word לַרְבָּתִי, "to his lady" (as in Cit. 1, l. 3; see Schröder, *Die Phöniz. Sprache*, p. 228; De Vogüé, *Mélanges*, p. 20). The name itself consists of seven letters, of which the second is indistinct: לֵא\*הַאֲשֶׁרֶת. Should a better photograph, or a squeeze, show it to be really מ, we should then have before us the אִשְׁתָּרָה of the Old Testament, preceded by the epithet אִמָּה, "the Mother," on which see Euting, *Punische Steine*, p. 21, where, in Carthag. 215, the spelling is אִמָּה.

The whole inscription then runs as follows:—

- (1) ..... H [בִּי]מֶם M לִירָח זִבְחָמ\*ס בִּשְׁנַת 20  
 (2) ..... יִטְנָא עֲבַדְאֶסֶר בֶּן בְּדָא בֶּן יִכְ[נְשָׁלֹם]  
 (3) ..... בְּדָא לַרְבָּתִי לֵא\*הַאֲשֶׁרֶת כ

which I would venture to translate thus:—

- (1) On the day 20 of the month of Zebach . . . . ., in the year 2 . . . . .  
 (2) erected 'Abd-'Ōsīr, the son of Bodo (?), the son of Yak[ūn-shalōm,] . . . . .  
 (3) Bodo (?), to his Lady, the Mother (?) 'Ashērath, . . . . .

QUEENS' COLLEGE, CAMBRIDGE,  
 14 Febr., 1881.

Thanks were returned for these communications.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on 5th April, 1881, at 8 p.m., when the following papers will be read :—

I. By ERNEST DE BUNSEN :—The Times of Israel's Servitude and Sojourning in Egypt.

II. By PROF. EBERHARD SCHRADER :—Abydenus and the Book of Daniel.



Members are reminded that subscriptions to the Society become due on the 1st of January each year. Those Members in arrear for the current year are requested to send the amount, £1. 1s. 0d., to the Treasurer, B. T. Bosanquet, Esq., 73, Lombard Street, E.C.

All changes in address should be at once sent to the Secretary, 11, Hart Street, Bloomsbury, W.C., otherwise delay will be caused in the delivery of the publications of the Society.



FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S  
LIBRARY.

In consequence of the removal of the Offices of the Society to

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Rev. Charles James Ball ... ..	3	3	0
Rev. Canon St. Vincent Beechey ... ..	2	2	0
S. Birch, D.C.L., &c. ( <i>President</i> ) ... ..	3	3	0
B. T. Bosanquet ( <i>Hon. Treasurer</i> ) ... ..	5	5	0
Arthur Cates ( <i>Hon. Secretary</i> ) ... ..	5	5	0
Thomas Christy ... ..	5	0	0
Hyde Clarke ... ..	1	1	0
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Rev. George Currey, D.D. ... ..	3	3	0
P. J. de Horrack ... ..	3	0	0
The Rt. Rev. the Lord Bp. of Durham	5	0	0
Rev. T. Murray Gorman ... ..	2	2	0
J. Gurney ... ..	5	0	0
Charles Harrison, F.S.A. ... ..	5	0	0
J. Park Harrison, M.A. ... ..	2	0	0
Professor T. Hayter Lewis, F.S.A. ... ..	5	5	0
Rev. A. Löwy ... ..	3	3	0
E. L. Lushington, D.C.L., &c. ... ..	5	0	0
Rev. James Marshall, M.A. ... ..	1	1	0
Rev. Josiah Miller ... ..	1	1	0
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Miss Peckover ... ..	2	2	0
John E. H. Peyton ... ..	2	2	0
T. G. Rylands, F.S.A., &c. ... ..	5	0	0
W. H. Rylands, F.S.A. ( <i>Secretary</i> ) ... ..	5	5	0
George Samuel ... ..	10	10	0
Rev. A. H. Sayce, M.A. ... ..	5	5	0
Joseph Sidebotham, F.S.A., &c. ... ..	20	0	0
Erasmus Wilson, F.R.S. ... ..	5	0	0

THE FOLLOWING BOOKS ARE REQUIRED FOR THE  
LIBRARY OF THE SOCIETY.

- 
- LAYARD, Monuments of Nineveh, 2 series, 1849, 1853. 2 vols., folio.  
 FERGUSSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.  
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.  
 Congrès Provincial des Orientalistes. Lyons. 2 vols., 8vo.  
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.  
 ———— Geographische Inschriften Altaegyptische Denkmäler.  
                   Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).  
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.  
 ———— 2nd series, 1869.  
 ———— Altaegyptische Kalender Inschriften, 1866.  
 ———— Tempel Inschriften, 1862. 2 vols., folio.  
 GOLENISCHEFF, Die Metternichstele. Folio, 1877.  
 LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.  
 LEPSIUS, Nubian Grammar, &c., 1880.  
 ———— Königsbuch der Alten Aegypter. 4to., 1858.  
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.  
 WRIGHT, Arabic Grammar.  
 ———— Arabic Chrestomathy. 1 vol., texts, and complete glossary.  
 DELITZSCH, Assyrische Lesestücke, 1878.  
 ———— Assyrische Studien. Heft I, 1874.  
 SCHROEDER, Die Phönizische Sprache.  
 HAUPT, Die Sumerischen Familiengesetze.  
 SCHRADER, Die Keilinschriften und das Alte Testament, 1872.  
 ———— Die Assyrische-Babylonischen Keilinschriften, 1872.  
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.  
 ———— 6th and 7th do.  
 OSBURN, The Monumental History of Egypt. 2 vols., 8vo.  
 ———— The Antiquities of Egypt. 8vo., 1841.  
 ROBINSON, Biblical Researches. 8vo., 1841—1852.  
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.  
 RICH, Babylon and Persepolis. 8vo.  
 BURKHARDT, Eastern Travels.

PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

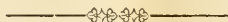
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ELEVENTH SESSION, 1880-81.

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*Sixth Meeting, 5th April, 1881.*

WALTER MORRISON, VICE-PRESIDENT,  
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Geographical Society :—Proceedings, and Monthly Record of Geography. Vol. III. No. 3. 8vo. March. No. 4. April. 1881.

From the Royal Geographical Society :—Proceedings. Vol. XX. No. 2. 8vo. London. February 23rd, 1876.

From the Geological Society :—Quarterly Journal. Vol. XXXVII. Part 1. No. 145. 8vo. London, 1881.

From the Royal Society of Literature :—Transactions. Vol. XII. Part 2. 8vo. London, 1881.

From the Victoria Institute, or Philosophical Society of Great Britain :—Journal of the Transactions. Vol. XIV. 8vo. London, 1881.

[No. XXIII.]

From the Author :—Les quatre Stèles Orientées du Musée de Marseille. Par M. Edouard Naville. Folio. Lyon. 1880. Extrait du compte rendu du Congrès Provincial des Orientalistes. Session de Lyon. 1880.

From the Author :—Un Ostrakon Égyptien. Par M. Edouard Naville. Folio. Paris. 1881. Extrait des annales du Musée Guimet. Tome I.

From the Compiler :—Akkadische und Sumerische Keilschrifttexte nach den originalen im Britischen Museum. Copirt, &c., von Dr. Paul Haupt. Folio. Leipzig. 1881.

2<sup>e</sup>. Lieferung, Akkadische Texte.

3<sup>e</sup>. Lieferung, Sumerische Texte.

From R. C. Ready :—Casts of the Obverse and Reverse of the Assyrian Tablet containing the list of Early Babylonian Kings described in the paper by Mr. T. G. Pinches, read before the Society, and printed in abstract in the *Proceedings* of January 11th.

From the Baron de Cosson :—Le Grande Sarcophage du Musée Civique de Bologne, avec 32 Légendes Hieroglyphiques, interprétées et expliquées par Jean Szedlo. 8vo. Bologne, 1876.

The following have been purchased by the Council for the Library of the Society :—

Proceedings of the Royal Geographical Society. Vols. IX to XVIII, 10 volumes. 8vo. London. Sessions 1864-5 to 1873-4.

Les Sciences Occultes en Asie. Part 2. La Divination et les Sciences des Présages chez les Chaldéens. Par François Lenormant. 8vo. Paris, 1875.

The following were nominated for election at the next meeting on May 3rd :—

Rev. John Binney, Middleton, Conn., U.S.A.

Rev. Charles Popham Miles, M.A., M.D., F.L.S., St. Peter's Vicarage, Monkwearmouth, Sunderland.

Rev. John Walter Spurling, M.A., Crowthorne, Berks.

Rev. Henry Barclay Swete, D.D., Ashdon Rectory, Linton, Cambridge.



The following were duly elected Members of the Society, having been nominated on March 1st :—

William Paynter, 10, Bute Crescent, Cardiff.

Rev. Henry Wace, M.A., 5, Mecklenburgh Square, W.C.

The following communication was read by the Author :—

“The Times of Israel’s Servitude and Sojourning in Egypt.”  
By Ernest de Bunsen.

Abraham entered Egypt 215 years before Jacob. It was submitted that the 400 years of servitude under the rule of the Shepherds were closed by their expulsion at the battle of Sharhana, in “the year five” of Ahmes, according to the Elkab inscription, and that the Hebrew servitude commenced with Abraham’s, not with Jacob’s entry into Egypt. Starting from the former, the Exodus took place 215 years earlier than has hitherto been supposed by Biblical and by Egyptian authorities, not towards the end of Dynasty XIX but at the beginning of Dynasty XVIII.

Biblical chronology cannot be regarded as correctly determined until it shall have been shown by a scheme of comparative chronology that the battle of Aroër, in the reign of Ahab, and the first Assyrian campaign to Judah, in the 14th of Hezekiah, took place respectively in the years B.C. 854 and 711, as fixed by the Assyrian Canon. These and all other synchronisms have been obtained by starting from the year B.C. 2360 as the implied Biblical year for the flood, and by reckoning, with Josephus, not 480 but 592 years for the period from the Exodus to the foundation of the temple. This period of 592 years is confirmed by that from the division of the land until Samuel, which 450 years are not given by Paul as a round number, but from the exact aggregate sum of Scriptural dates for this period, thus excluding the correctness of the 480 years.

The most important of the synchronisms thus obtained is the year B.C. 928 for the 5th of Rehoboam or 21st to 20th of Sheshank or Shishak. Dating backward from this year, the best attested regnal years of Egyptian dynasties, we get B.C. 1065 for the accession of Smendes, and 1598 for that of Ahmes. The battle of Sharhana accordingly took place in B.C. 1593, which is the year 400 after Abraham’s leaving Haran, 367 years after the flood, or 1993. This confirmation of Hebrew dates by an Egyptian monument of

the time of Moses, cannot be a mere chance coincidence, and favours the opinion that the years for the accession of Ahmes, Smendes, and Sheshank have been correctly ascertained.

The year B.C. 1593 closed the 400 years of Hebrew servitude, and 30 years later the Exodus took place, B.C. 1563, being the 8th regnal year of Amenophis I. The Elkab-inscription refers to two expulsions of the Shepherds, to the journey of Amenophis to Ethiopia, and to his sudden return. Thus the chief points of the Manethonian narrative are confirmed about the return of the Shepherds, aided by the Hebrews, whom the Egyptians hated as foreigners, and therefore called "lepers." The Biblical narrative about the stay of Moses in Midian may now with greater probability be connected with Manetho's account about Osarsiph-Moses having brought about a confederation against the Egyptians.

According to this scheme of comparative chronology, the Pharaoh of Joseph was Apakhnas; and the earliest possible date for the birth of Moses is B.C. 1598, the year of the accession of Ahmes, after whose name, meaning "the young moon," or "son of the moon," Moses seems to have received this name from Pharaoh's daughter. Moses cannot have been more than 27 years old when he appeared before Amenophis I, nor older than 75 years when he died.

G. Bertin, Canon Beechey, Rev. C. Ginsburg, and the Chairman, joined in the discussion which followed.

The Rev. Charles James Ball said:—

The elaborately particular specification of the date of the founding of Solomon's Temple (1 Kings vi, 1) is unfavourable to the hypothesis of textual error. The writer carefully records the year after the Exodus, the regnal year of Solomon, the name of the month, and its place in the calendar. The doubt raised by Dr. Ginsburg, whether numerals were, in the original MSS., expressed by alphabetic symbols or by their names written at length, hardly affects the force of this consideration. The compiler of Kings must have had a document before him—a document which stated with all this detail, the actual date of the foundation of the temple, unless indeed he was merely giving his own conjecture, a supposition which the manner of his statement excludes. We may contrast with the explicit exactness of this passage, the strange *lacuna* at 2 Sam. xiii, 1.

As regards the 450 years, "from the division of the land until Samuel," we have to remember that the authorised version of Acts xiii, 19, 20, is probably incorrect. Some of the best MSS. (S, A, B, C), and editions (Lachmann, Tischendorf) give the important part of the passage thus: "He divided their land to them by lot in 450 years: *and after that*, he gave them Judges, until Samuel the prophet." The chronology of the times of the Judges and of the Books of Samuel is notoriously indeterminate.

In attempting to frame an approximate chronology of sacred history, it is surely the safer course to proceed from the better known to the less known. We can ascend with some certainty from the Persian times to Shešenk I, the Biblical Shishak, who sacked Jerusalem in the 5th year of Rehoboam, and according to the Karnak inscription, in the 21st year of his own reign. But from the tenth century, Egyptian chronology becomes more and more uncertain, and the Assyrian Canon does not help us beyond B.C. 909. According to Rabbinical tradition, the date of the Exodus is B.C. 1314, which curiously harmonizes with the results of modern inquirers, who have mostly decided upon the end of the 14th century. An obvious discrepancy emerges, when we compare this date with the 480 years of the Book of Kings; but, in the present state of Egyptian chronology, it is better to admit this, than to assume that the scriptural computation is erroneous.

MR. VILLIERS STUART said :—It is with great reluctance that I venture to differ from our distinguished lecturer, but the difficulties in the way of accepting his conclusions appear to me insuperable. There is at Karnac a great wall erected by Thothmes III to commemorate his campaign in Palestine: it is, in fact, his diary of the expedition. He gives the names of the towns he stopped at, the marches he made, the battles he fought, the booty he took, the councils of war he held with his generals. He overran and conquered the whole country. It is incredible that had this event taken place subsequently to the occupation of Palestine by the children of Israel, no notice should have been taken of it in the Bible Record, which mentions every other Egyptian and Assyrian invasion. The inference is therefore that Palestine had not been occupied by the Israelites in the time of Thothmes III of the XVIIIth dynasty, and therefore that the Exodus could not have taken place in the time of Ahmeses, the ancestor of Thothmes.

There is at El Kab, near the tomb of that naval officer of Ahmes whom Mr. Bunsen quoted, the tomb also of his father Baba Abana. In this tomb is an inscription in which he narrates that a famine having prevailed in Egypt *for many years*, he had fed the people. Now, although an occasional low Nile and consequent famine is not a rare occurrence in Egypt, yet a low Nile for many years together is quite unprecedented. Moreover, the date of Baba Abana in the XVIIth dynasty corresponds with the date of Joseph. We may conclude therefore that the famine spoken of is the famine of Joseph's time; but Joseph lived more than two centuries before the Exodus—the Exodus cannot therefore have taken place during the life of the son of Baba Abana.

It seems probable to me that it was in the time of the Shepherd Kings that Jacob visited Egypt: the Shepherd Kings were cousins of the Hebrews, and that would account for their friendly reception; but when after Joseph's death, the Shepherd Kings were defeated at Avaris by Ahmes, the Hebrew bondage began: Ahmes in fact was the king who knew not Joseph, and enslaved the Hebrews; their slavery lasted all through the period of the XVIIIth dynasty, and terminated in the Exodus in the XIXth.

The Bible tells us that the children of Israel built the city of *Rameses* for the king—now no king of the name of Rameses occurs in the XVIIIth dynasty, but it is the family name of the XIXth; and there is moreover in Egyptian records, evidence that the city of Rameses was in fact built in the reign of Rameses II—the great builder king—and became his favourite residence. I regret that time does not admit of my entering upon other serious objections to adopting the chronological views of the lecturer.

Mr. Theo. G. Pinches made the following communication on the Consonants Š, R, and L, in Assyrian.

The change of the sibilants into a liquid (*l*) before a dental has been, more or less, a riddle to Assyriologists from the beginning. That the change did occur was undoubted, but there seems to have been no accepted explanation.

Among the Akkadian plant-names is one, of doubtful meaning, expressed by the characters 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 𒌦 (*gud in-nu-uš*), translated in Assyrian by 𒌦 𒌦 𒌦 𒌦 𒌦 (*maš-ta-kal*). The connection in which it occurs (the text is a half-medical, half-magical

cure for sickness) is, in Akkadian, as follows :\* (*giš*) *šiniga* (*gud*) *innuš*, *gi* (𒂍𒍪𒍪𒍪 𒂍), *tê* (𒂍𒍪𒍪𒍪) *si*, *bi šura* (written *šur-ra*) *ša-bi ša-me-ni-šub*. Assyrian : *Bīnu*, *maštakal*, *kan šalalu*, *uhulu karnanu*, *šikaru mazû*, *ana libbi idi-ma*. "Put also in the midst cucumber-seed (?), grass-seed (?), *šalalu*-cane, horned *uhulu*, (and) sweet wine."

An unpublished text (D.T. 57.) of like nature, gives the variant 𒂍𒍪𒍪𒍪 𒂍𒍪𒍪𒍪 *martakal* for *maštakal* in a similar connection :—

Akkad. 𒂍 𒂍𒍪𒍪𒍪 𒂍𒍪𒍪𒍪 𒂍𒍪𒍪𒍪 𒂍𒍪𒍪𒍪 𒂍𒍪𒍪𒍪 𒂍𒍪𒍪𒍪  
(*giš*) *šiniga* (*gud*) in - nu - uš šu - ša-me- ti

Assyr. *bīnu*, *martakal* (𒂍𒍪𒍪𒍪 𒂍𒍪𒍪𒍪) *likê-ma*,  
that is : "take also cucumber-seed (?) and grass-seed (?)."

Here we have, in *maštakal* and *martakal*, a clear example of the change of *š* (𒍪) into *r* (𒂍) before the dental *t*.

In the important bilingual-magical text, published in W.A.I. IV, pl. 15, in lines 5 and 9, two passages of great interest occur, they are as follows : *Ana* (written *an-na*) *anibîne*† (written *an-ni-bi-ne*) *imman* - 𒂍𒍪𒍪 (𒂍𒍪𒍪) - *eš* ; Assyrian : *Šamê šakiš išdudû-ma* (𒂍𒍪𒍪 𒂍𒍪𒍪 𒂍𒍪𒍪 𒂍𒍪𒍪), "to the heavens on high they ascended and." *Nuna, saga mağa, ana* (*an-na*) *imman* - 𒂍𒍪𒍪 (𒂍𒍪𒍪) - *eš*, Assyrian : *Rubû, ašaridu šîru, ana šamê irdudu* (𒂍𒍪𒍪𒍪 𒂍𒍪𒍪 𒂍𒍪𒍪)‡ "the prince, the supreme hero, ascended to the heavens."

Here is again, in the words *ışdudu* and *irdudu*, an equally clear example of the change of *š* into *r* before a dental (*d*), and, to take away all doubt, a duplicate in the Assyrian character gives clearly 𒂍𒍪𒍪 𒂍𒍪𒍪 𒂍𒍪𒍪 for the Babylonian 𒂍𒍪𒍪𒍪 𒂍𒍪𒍪 𒂍𒍪𒍪.

Now the meaning of the verb *šadadu*, "to ascend,"§ is clear from the context, and it remains only to find a form of the word

\* W.A.I., Vol. IV, pl. 26, l. 36, 37. The lithographed plate there wrongly gives 𒂍𒍪 - *ta - kal* for 𒂍𒍪 - *ta - kal*.

† Variant *anibêne* (written *an - ni - bi - e - ne*).

‡ Wrongly printed in the lithographed plate 𒂍𒍪𒍪𒍪 𒂍𒍪𒍪 𒂍𒍪𒍪 *sa - du - du*. The original is in the Babylonian character ; hence the mistake.

§ Literally, "to ascend straight." Compare the Heb. שׁוּרֵר (not used in Kal) ; probably "to be straight, level" ; Arab. سَوَّى ; conj. I, IV, "to tend straight to the mark." The Akkadian root 𒂍𒍪𒍪 has, with the pronunciation *gid*, the meaning of *araku*, "to be long," *šarabaŕu*, "to extend," &c., &c., kindred meanings with that of *šadadu*, in which also the group 𒂍𒍪𒍪 𒂍𒍪𒍪 shares, with, most likely, the same pronunciation.



with the *š* changed into *l*, and with the same meaning, to make the chain complete. This is to be found in W.A.I. IV, pl. 54, Col. I, line 37 : *ikkiru, mât Elam (ki) ildudamma* "he revolted, (to) Elam he ascended and." The Shaphel *ušaldada* (for *ušašdada*) occurs in Smith's "Sennacherib," p. 161, and is there rightly translated by Prof. Sayce "I caused to erect."

Such changes as these are not foreign to the Semitic languages, for Prof. Dillmann\* has shown that the change between *s* and *r* exists in Ethiopic in the words ሁሴ : *hêsa*, "it is better," and ሁረ : *hêr*, "good," the Arab حَيْر *ḥayr*; and between *r* and *l* in ባለ : *baḳala*, "to punish," Heb. בְּקָרָה *bēqārā*, "chastisement," אֶבֶל : *abâl*, "member," Arab. أَصْبَرَ *ʾaṣḇir* "to cut up flesh in large pieces"; ḥለḥ : *ḥalala* and ḥḥḥ : *harara*, "to burn," and "to be hot," Arab. حَرَّ *ḥarr* "to be hot"; Arab. وَجَرَ *waḡra* and وَجَلَ *waḡla* "to be afraid"; &c., &c.

These changes seem never to have extended so far in Arabic, Ethiopic, &c., as in Assyrian, in which the *š* became first *r*, then *l*,† but on the other hand, though in Arabic, Ethiopic, &c., *š* changes into *r*, and *r* into *l*, without reference to position in the word, or to the letters preceding or following, in Assyrian it occurs only before a dental.

As a rule *š* (ש) (at least in later times) was pronounced as simple *s* in Assyrian, as is implied by the frequent interchange of these letters (ש and ס), and not as *sh*. Even the Shaphel conjugation is sometimes written with inserted *s* instead of *š*, as in שִׁשְׁלִי שִׁשְׁלִי שִׁשְׁלִי שִׁשְׁלִי *usabšil*, "I caused to be cooked," שִׁשְׁלִי שִׁשְׁלִי שִׁשְׁלִי *usakil*, "I caused to be eaten," and שִׁשְׁלִי שִׁשְׁלִי שִׁשְׁלִי שִׁשְׁלִי *usamriš*, "I caused (them) to be oppressed." (W.A.I. III, plate 4, line 41.)

\* Dillmann, "Grammatik der Äthiopischen Sprache." Leipzig. 1857. Pp. 53 and 54.

† The Rev. A. Löwy has pointed out a much better comparison in the Aram. מְשָׁרָה "member."

‡ Prof. Schrader in his "Assyrische-babylonische Keilinschriften" (Leipzig, 1872), p. 205, remarks: "In den verwandten Sprachen begegnet uns dieser Uebergang von *š* und *l* nicht; doch hat er hinlängliche Analogien an dem Uebergange von *l* und *r* einerseits, von *r* und *š* anderseits." Already he had hit the right explanation.

The values of the character  $\text{𒍪}$ .

The most usual values of the character  $\text{𒍪}$  in Assyrian are *u* and *šam* (*sam*), indeed, they may be called the only values of the character. In Akkadian, however, it had, in addition, the value *kuš*, when translated by the Assyrian *aḫu* (W.A.I. II, pl. 48, l. 48 *cd*), *u* when translated by the Assyrian *umu* (Sb 75; W.A.I. V, pl. 27, l. 56, *gh*), but when it signified a vegetable substance, whether for food or otherwise, the pronunciation seems to have been *gud*, as will be seen from the following extract from the tablet numbered 80-7-19. 192, obv., l. 21:—

$\text{𒍪}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$  | *kinnu*, “nest.”\*  
*gud*                      *ki - si - ga*

As an Assyrian value *guš* or *kuš* must be given up, as the word  $\text{𒍪}$   $\text{𒀭}$ , translating the Akk.  $\text{𒄩𒀭𒄩𒀭}$  (*uri, ura*) must be considered as a loan-word from the Akkadian, and read *u-ru*, not *gušru*. The word *gušuru*, “beam” (W.A.I. II, pl. 15, l. 12, &c.) is borrowed from the Akkadian  $\text{𒍪}$   $\text{𒄩𒀭𒄩𒀭}$  *giš-uru*, where, evidently by vowel-harmony, the *i* has become *u*,† in the Assyrian form of the word.

The following has been received from Prof. Wright:—

QUEENS' COLLEGE, CAMBRIDGE.

MY DEAR SIR,

30th March, 1881.

Some time ago you showed me a rough copy of a Phœnician inscription at Melrose, which Mr. Boscawen had received from the Rev. L. C. Casartelli, of St. Bede's College, Manchester. The stone itself is now in my hands, and I can give you a correct reading of it.

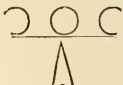
\* In W.A.I. V, plate 32, line 57, the prefix *gi*, “cane” is added:—

$\text{𒍪}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$   $\text{𒀭}$  | *kinnu šu iššuri*, “nest of birds.”  
*gi*      *gud - ki - si - ga*

† I see from a communication from Dr. Haupt, that he also is of the opinion that *gušuru* is a loan-word from the Akkadian, but is inclined to think that the Assyrian form of the word implies a secondary form of *giš*, (“wood”), namely *guš*, but this is hardly likely, as *i* seems to have been the proper vowel of the word, for even the Sumerian dialect, which preferred *u* where the Akkadian had *i*, gives the form *miš* (W.A.I. II, pl. 46, No. 6), and not *muš*, as would be expected.



It formed part of a small collection of antiquities belonging to a Mr. Wilson, of Berwickshire. At his death, some four or five years ago, the collection passed into the hands of Mr. Geo. Hamilton, the present proprietor of the Abbey Hotel at Melrose. Mr. Hamilton has kindly lent me the stone for a short time, through the intervention of my friends the Rev. Jas. Herdman, LL.D., of Melrose, and his brother Mr. Robert Herdman, the well-known painter.

The inscription is engraved on a piece of calcareous stone, about 9 inches in height by  $4\frac{3}{4}$  in breadth, and  $2\frac{1}{4}$  in thickness. Its form is similar to that of most of the Carthaginian ex-votos in Euting's *Punische Steine*. Above the inscription is  an uplifted hand; below it the figure—

The three lines of writing run thus:—

לרבת לתנת פן בעל ולאדן  
לבעל חמן אשנדרע  
יתנת בת חנבעל בן

- (1) *To the lady (or goddess) Tanith, the face of Ba'al, and to the lord,*  
 (2) *to Ba'al Hammân; which vowed*  
 (3) *Yûthnath, the daughter of Hanniba'al the son of ———.*

There is not a new word here, except, I think, the female proper name יתנת in l. 3. יתן in Phœnician is = Heb. נתן, *to give*; but I cannot say whether יתנת is *Yûthnath* = Heb. נותנת, *giving, liberal, bountiful*; or *Yêthûnath* = Heb. נתונה, *given* (scil. by *Ba'al*; compare נתנאל and נתניה, *Deus dedit*). On פן בעל, *the face, i.e., the female counterpart, of Ba'al*, see M. Clermont-Ganneau in the *Journal Asiatique*, 7<sup>ème</sup> série, t. xi., no. 3, April-Mai-Juin, 1878, p. 519 sqq. The epithet חמן, applied to Ba'al as sun-god, finds its explanation in the חֲמָנִים of the Old Testament, Levit. xxvi. 30, Is. xvii. 8, xxvii. 9, Ezek. vi. 4, 6, 2 Chron. xiv. 4, but especially 2 Chron. xxxiv. 4. נדרע is later spelling for נדרה, 3rd pers. sing. perfect. The engraver has obviously omitted the name of Hannibal's father, through ignorance or carelessness.

Yours very truly,

W. H. RYLANDS, ESQ.

WM. WRIGHT.

The following has been addressed to the President :—

INSTITUTION ETHNOGRAPHIQUE.

DÉLÉGATION GÉNÉRALE DU CANADA,  
19, ST. LUKE STREET, MONTRÉAL,  
21st February, 1881.

DEAR SIR,

Permit me to intrude once more briefly on the subject of the Jabez of 1 Chronicles iv, 9, 10, whom I hold to be the Pharaoh of Joseph, and a convert to monotheism through the influence of that patriarch. His name is יַעֲבֵץ, which in Egyptian would be *aahpeti*. In your translation of the Inscription of Aahmes, side B, line 6, Aahmes the king is surnamed Ra-*aa-peh-ti*. Is not Aa-peh-peh the same name? I have reason to believe that מִיֶּשַׁע was the son of Jabez, so that I would read Mes-aah instead of Aahmes. Aptu as the name of Thebes would still give us the unknown city of Jabez. It would appear that the Hebrew *ayin* represents the sign rendered *ah* in Egyptian. I conclude, for fear of taxing your patience,

And remain, very respectfully yours,

JOHN CAMPBELL.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on 3rd May, 1881, at 8 p.m., when the following papers will be read :—

I. ERNEST DE BUNSEN :—"The Date of Menes."

II. PROFESSOR A. EISENLOHR :—"An Historical Monument (Egyptian)."



FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S  
LIBRARY.

In consequence of the removal of the Offices of the Society to  
No. 11, HART STREET, BLOOMSBURY, W.C.,  
a special fund has been formed for the alteration and extension of  
the Society's Library.

The following subscriptions have already been received by the  
Secretary. Further amounts subscribed will be duly acknowledged  
in the Proceedings :—

	£	s.	d.
James Backhouse ... ..	2	2	0
Robert Bagster ... ..	1	1	0
Rev. Charles James Ball ... ..	3	3	0
Rev. Canon St. Vincent Beechey ... ..	2	2	0
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T. G. Rylands, F.S.A., &c. ... ..	5	0	0
W. H. Rylands, F.S.A. ( <i>Secretary</i> ) ... ..	5	5	0
George Samuel ... ..	10	10	0
Rev. A. H. Sayce, M.A. ... ..	5	5	0
Joseph Sidebotham, F.S.A., &c. ... ..	20	0	0
Erasmus Wilson, F.R.S. ... ..	5	0	0

THE FOLLOWING BOOKS ARE REQUIRED FOR THE  
LIBRARY OF THE SOCIETY.

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- PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.  
 FERGUSSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.  
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.  
 Congrès Provincial des Orientalistes. Lyons. 2 vols., 8vo.  
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.  
 ————— Geographische Inschriften Altaegyptische Denkmäler.  
 Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).  
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.  
 ————— 2nd series, 1869.  
 ————— Altaegyptische Kalender Inschriften, 1866.  
 ————— Tempel Inschriften, 1862. 2 vols., folio.  
 GOLENISCHEFF, Die Metternichstele. Folio, 1877.  
 LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.  
 LEPSIUS, Nubian Grammar, &c., 1880.  
 ————— Königsbuch der Alten Aegypter. 4to., 1858.  
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.  
 WRIGHT, Arabic Grammar.  
 ————— Arabic Chrestomathy. 1 vol., texts, and complete glossary.  
 DELITZSCH, Assyrische Lesestücke, 1878.  
 ————— Assyrische Studien. Heft I, 1874.  
 SCHROEDER, Die Phönizische Sprache.  
 HAUPT, Die Sumerischen Familiengesetze.  
 SCHRADER, Die Keilinschriften und das Alte Testament, 1872.  
 ————— Die Assyrische-Babylonischen Keilinschriften, 1872.  
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.  
 ————— 6th and 7th do.  
 OSBURN, The Monumental History of Egypt. 2 vols., 8vo.  
 ————— The Antiquities of Egypt. 8vo., 1841.  
 ROBINSON, Biblical Researches. 8vo., 1841-1852.  
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.  
 RICH, Babylon and Persepolis. 8vo.  
 BURKHARDT, Eastern Travels.



PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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ELEVENTH SESSION, 1880-81.

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*Seventh Meeting, 3rd May, 1881.*

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,  
IN THE CHAIR.

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THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings. Vol. XXXI: Nos. 209, 210. 8vo. January and February, 1881.

From the Society of Antiquaries of London :—Proceedings. Vol. VIII. No. 4. March 11th, 1880, to April 23rd, 1880. 8vo. London.

From the Société des Antiquaires du Nord :—Aarboger for Nordisk Oldkyndighed og Historie, udgivne af det Kongelige Nordiske Oldskrift-Selskab, 1880. 3rd and 4th Parts. Copenhagen. 8vo.

From the Palestine Exploration Fund :—Quarterly Statement, April, 1881. 8vo. London.

From Miss Amelia B. Edwards :—Narrative of a Journey round the Dead Sea and in the Bible Lands, in 1850 and 1851; including an account of the Discovery of Sodom and Gomorrah. By F. de Saulcy. Edited by Count Edward de Warren. 2 vols. 8vo. London, 1854.

From the Author :—A Thousand Miles up the Nile. By Amelia B. Edwards. 2 vols. 8vo. Leipzig, 1878

From G. Harwood Clarke :—The Book of Job ; a metrical translation, with introduction and notes. By Rev. Henry James Clarke, A.K.C. London. 8vo. 1880.

From the Writer :—Language, and Theories of its Origin. By R. Brown, F.S.A. 8vo. 1881. Reprinted from Journal of the Victoria Institute.

From J. Manship Norman :—Jerusalem Explored ; being a Description of the Ancient and Modern City, with numerous illustrations, consisting of views, ground-plans and sections. By Ermete Pierotti. Translated by Thos. George Bonney, M.A. 2 vols. Folio. 1864.

The following has been purchased by the Council for the Library of the Society :—

Layard, Monuments of Nineveh. Folio. London. 2 vols. 1849-1853.

The following were nominated for election at the next meeting on June 7th :—

Mrs. Barclay, Blackwell, near Darlington.

Rev. Daniel Augustus Beaufort, M.A., 9, Eliot Park, Lewisham.

Rev. William Henry Jones, 6, Prynne Street, Hull.

Walter Myers, F.S.A., M.R.I.A., 21, Gloucester Crescent, Hyde Park, W.

The following were elected Members of the Society, having been nominated on April 5th :—

Rev. John Binney, Middleton, Conn., U.S.A.

Rev. Charles Popham Miles, M.A., M.D., F.L.S, St. Peter's Vicarage, Monkwearmouth, Sunderland.

Rev. John Walter Spurling, M.A., Crowthorne, Berks.

Rev. Henry Barclay Swete, D.D., Ashdon Rectory, Linton, Cambridge.

Mr. William Simpson announced that some discoveries had been recently made by Lieut. Conder in the country round Hamath.

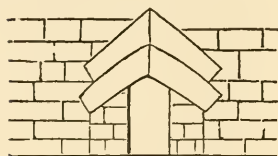


THE PRESIDENT announced that from information sent to him by a correspondent, he was able to make some remarks on one of the newly-discovered pyramids of Sakkara. The hieroglyphics are portions of religious inscriptions, perhaps, as has been suggested, portions of religious formulas older than the so-called Ritual or Book of the Dead. In this respect they have a certain resemblance with the formulas found on the early rectangular coffins of the VIth and subsequent dynasties, which have chapters of the Ritual intermingled with other prayers and adorations. The inscriptions of the Pyramid of Rameri, the Apappus or Phiôps of the Vth Dynasty, have this character, and are to a great extent difficult to translate. They have no historical value, though they are of great mythological importance, as in them constant allusion is made to the myth of Osiris, and the name of this deceased king, whenever mentioned, is preceded by the name of that god, the same as Menkara or Mycerinus of the IVth Dynasty had, although the adjunct of *maxeru* is not added to it, and does not appear. A considerable portion of the text refers to the goddess Nut or Nutpe, to whom the prayer on the sarcophagus of Menkara is addressed, and this legend of Nut is much enlarged in the present texts. But the inscriptions demand considerable study, which the President stated he proposed to give them. The power of the king is constantly alluded to, although not his actual conquests, for the mythological idea prevails throughout, and all the principal sepulchral deities, as Thoth, Horus, Set, Sothis, and the constellation Orion, with whom the deceased king is said to come forth and to set from the mouth of Ra or the Sun, and to be the fluid which proceeds from the mouth of Horus. Thoth gives him the eye of Horus; he is also the Sahu which proceeds from the mouth of the sun; Nut also takes care of his bowels, and places his heart in his bosom.

A description of the Pyramid and the position of the inscriptions and sarcophagus, which had also been communicated to the President, was read by the Secretary, as follows :—

The pyramid at Sakkara, numbered xxxvi by Professor Lepsius, and 5 by Vyse, contains two chambers, one having been entered from the usual north passage, the other has been broken into through the roof, the upper part of the pyramid being destroyed. The passage chamber is now inaccessible, being blocked up like all the

other pyramids lately opened\* by many tons of stone thrown down from the masonry over it. The other chamber has had about ten square feet of the roof broken out. Both chambers are built of fine Mohattam limestone, the ends to the east and west being large continuous walls, between which the sides and roofs of the chambers are placed without any connection or support from the ends. The roof is pointed like the Queen's chamber in the Great Pyramid, and consists of five blocks along each side about five feet wide each, somewhat deeper in section, and about eighteen feet long, and a second similar set of blocks above these like the stones over the entrance to the Great Pyramid. The chamber is 10 feet 3 inches wide, and 25 feet 8 inches in length. The roof-stones having rested for 10 feet 10 inches, or three-fifths of their length, on the side walls, thus not tending to tip inwards or to press against each other.



The whole of this chamber appears to have been covered with inscriptions on the wall, but the entire side walls (which were intended to bear the weight of the roof stones) have, as far as can be seen—been smashed into chips by

early enthusiastic destroyers: the chamber is full of fragments of the sides, with scraps of inscriptions on them; though a vast quantity has been lately taken out, and dozens of inscribed pieces may be seen lying all over the rubbish heap outside, still the chamber is nearly half-full, and all the east end is still invisible, excepting a scrap of the top corner. Not only have the inscribed sides been thus destroyed, but the roof has been broken up *in situ* and torn out for a considerable space; it is all decorated with incised stars, white on a black ground.

The sarcophagus has fared even worse, having been lifted up on to stones, and had a fire lighted under it; lines of groove-shaped holes have been cut on it so as to break it up, and both ends, as well as one side, are smashed off, the remaining side having a line of grooves cut, and being already cracked through. The material is basalt, and the form the old box-shape with sliding lid, slightly modified to the outline of the body, being about two inches out of the straight line on the side. It is of an astonishing massiveness, the inner depth being 24·8 inches, and the bottom 20·0 thick, the

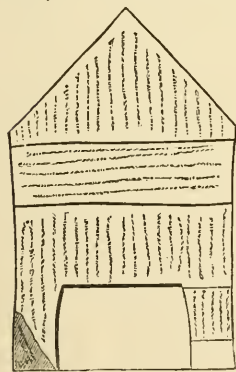
\* XXXV.—4; XXXVII.—6; and XXXIX.—8.

inner width 24·3, and the sides 12·2 inches thick ; the outside length is 106·5 inches, the inside encumbered with stones. Fragments of the internal wooden coffin, and quantities of the wrappers, are lying about the chamber ; and I am informed that the body was found and brought to Cairo. This seems very strange after the extraordinary zeal shown in destroying the sarcophagus ; the perfect condition of the end wall also seems curious.

Besides this, there is in the floor a monolith square box or well, 28 inches inside, and sides 6·2 thick, apparently with the top flush with the original level of the floor of the chamber ; its depth is over two feet, and it is at present filled with stones up to that point. It has a lid also of granite,\* without any grooves or pins or other attachment, simply a square slab, 41·2 inches wide, and 9·0 thick. What other coffins or boxes may still be under the rubbish that fills half the chamber has yet to be ascertained. The only inscription that was seen on the sarcophagus was on the side, of Rameri



whose name does not occur again in the inside as far as is visible, but only on some inscriptions on the passage wall leading to the north chamber. The only name seen on the walls is that of Pepi □□ 44. The arrangement of the inscriptions on the wall is this:—



About 70 or 80 vertical lines beginning at the roof.

6 horizontal lines, and one much larger below them.

57 vertical lines continuous down the south side, but separated on the north.

The blank space has apparently had a species of side-board of masonry against it, on which to lay the sarcophagus lid before sliding it into its final resting place ; the sarcophagus standing about four feet out from the west wall, exactly as in the two

pyramids of Gizeh, except that here it stands on the floor, and has a support for the lid ; there it is sunk up to the lid, level with the floor, and the lid was slid into its place from the floor.

\* This coffin is mentioned in the inscription of Una ; see "Records of the Past," vol. ii, p. 7.

The inscriptions are all cut sharply and finely, with internal details such as feathers and wings, and features of faces ☉ &c., all in low relief in the hollow, and the whole coloured a brilliant green.

The inscription visible on the east wall is similar, but with larger figures. There has been a mistake in the inscriptions at the sides of the block of masonry, and the whole surface has been dressed down, re-polished, and re-engraved. Traces of the old inscriptions are visible, and are here copied, but they are apparently not identical with any part of the present inscriptions.

The following communication was read :—

“The Date of Menes, and the date of Buddha.” By Ernest de Bunsen.

In mentioning the systematic alteration of Hebrew dates in the Septuagint, the author pointed out that the suggested explanation by a desire to harmonise Egyptian with Hebrew chronology was non-proven and too vague. The author was of opinion that the date B.C. 4620 was assigned in the Greek version to the creation of the first man, because the Seventy knew on the authority of their great contemporary, Manetho, that the first King of Egypt, Menes, ascended the throne at that date. Herodotus states that he was shown a manuscript from which were read to him by the priests the names of 330 monarchs who had, it was stated, succeeded Menes on the throne, the last of whom Herodotus calls Moeris. This cannot have been the king after whom Lake Moeris was called. Diodorus states that the Moeris or Morros of Herodotus was called Mendes. The author was of opinion that this may have been Smendes, the first Pharaoh of the XXIst Dynasty, whose accession took place according to the proposed scheme of comparative chronology in B.C. 1065. The reigns of the 330 successors of Menes seem to have filled up the Manethonian period of 3,555 years which commenced with Menes; if so, the accession of the first king in Egyptian history, followed by the 330 Pharaohs of Herodotus, was by Manetho believed to have taken place in 4620.

Special reasons were given why the accession of Smendes was regarded as an epoch in Egyptian history, and it was therefore considered to be highly probable that the 330 Pharaohs from Menes to Moeris or Mendes, reached to Smendes; and this probability was taken to be increased by the fact that by reckoning backwards from

the author's date of the accession of Smendes, B.C. 1065, the 3,555 years transmitted by Manetho, we arrive at the date 4620, which the Seventy, contemporaries of Manetho, have connected with the creation of the first man.

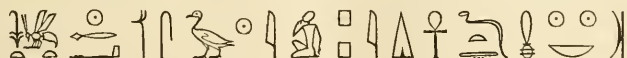
The other difference in dates in the Septuagint were considered, and it was stated that all post-diluvian dates had been arrived at by starting from the year B.C. 473. It was contended, and arguments brought to prove, that although this date was an impossible one for the laying of the foundation of the Temple by Solomon, it was a possible one for the birth of Gautama-Buddha.

The following communication was read by the Secretary :—

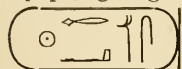
### AN HISTORICAL MONUMENT.

BY PROF. DR. A. EISENLOHR, HEIDELBERG.

Notwithstanding the rich contributions given by modern excavations towards the history of Egypt, there still remain great gaps in our knowledge of the most remarkable periods of that history. Two epochs most particularly need to be cleared up, the predecessors of the XIIth dynasty, and the government of the Shepherd Kings. Of the latter M. Chabas has given a complete treatise in his pamphlet, "Les Pasteurs en Egypte : " Amsterdam, 1868 ; and of the time of the Antefs and Mentuhoteps, Dr. Birch gave an account in the fourth volume of these Transactions, on the occasion of his examination of the tablet of Antef-aa II of the Boulaq Museum. It is not my intention to arrange anew the list of these dynasties ; but I wish only to give some interesting particulars with regard to these kings. In the first place, speaking of the Hykshos, the learned assistant of the Berlin Museum, Dr. Stern, informed me, through one of my scholars, that some time ago this museum acquired from the Fyoom, No. 7798, the fragment of a wooden tablet, written on both sides. The whole of the text transmitted to me is rather difficult to explain, but doubtless it is as follows :—




"The King of upper and lower Egypt, Ra-āā-us, son of Ra, Apepa, giving life in eternity like Ra every day." The King









Ra-āā-us, is the king in whose thirty-third year



the Mathematical Papyrus of the British Museum\* was written by the scribe Aahmesu, after the model of an earlier book, probably of the time of Amenemha III, of the XIIth dynasty. The fact is indeed very strange that scientific works appeared under the reign of a Hykshos king—the whole race being regarded as the destroyers of all civilisation. But there is another thing still more to be wondered at. We have already the double cartouche of a King Apepa on two colossi found at San. On both monuments the King Apepa

has cut his cartouches on the figure of a King 

*Ra-smenkh-Ka*, probably of the XIIIth dynasty. The premenon of King Apepi has been found on one of these colossi, and is given by Mariette in the *Revue Archéologique* (N.S. v, p. 298). It runs thus, (   ) *Ra-āā-ab-tati*. It is strange that Mariette, in his *Notice des principaux Monuments de Boulaq*, 3ème édition, p. 276, spells this name *Ra-aa-akh-teti*, and Maspero (*Histoire ancienne des Peuple de l'Orient*, p. 180), *Ra-aa-qenen*; but perhaps the  is not distinct on the original stone. Though both names begin with  *āā*, we cannot easily identify<sup>†</sup> *Ra-āā-us* with *Ra-āā-ab-tati*. The existence of two Apophis might explain why the epitomists of Manetho disagree in classing King Apophis. While Africanus places him with 61 years at the end of the XVth dynasty, he is given by Eusebius with only 14 years, in the XVIIth dynasty. The 33rd year, in which the Mathematical Papyrus was written, can only be referred to the former Aphôbis. If M. Erman (*Zur Chronologie der Hyksos* (*Aegyptische Zeitschrift*, 1880) is right in taking the 518 years of Africanus for the sum of the XVth and of the XVIth dynasty, which seems very tempting, then this Aphôbis began to reign 518—284+151+61=446 years before the King Ahmes, according to Lepsius, before 1684=2130 B.C., and the Mathematical Papyrus was written by the scribe Ahmesu 32 years later, *i.e.*, 2098 B.C.

In his article on the tablet of Antef-aa II, Dr. Birch† mentioned a certain tablet representing Mentuhotep III worshipped by his suc-

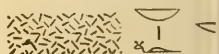
\* A. Eisenlohr, "Ein Mathematisches Handbuch der alten Aegypter:" Leipzig, Hinrichs, 1877. Zwei Bande. Commentar., S, 7, 28.

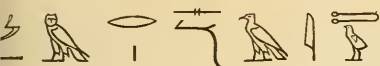
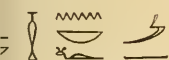
† "Trans. Soc. Bibl. Arch.," Vol. IV, pp. 172-195.





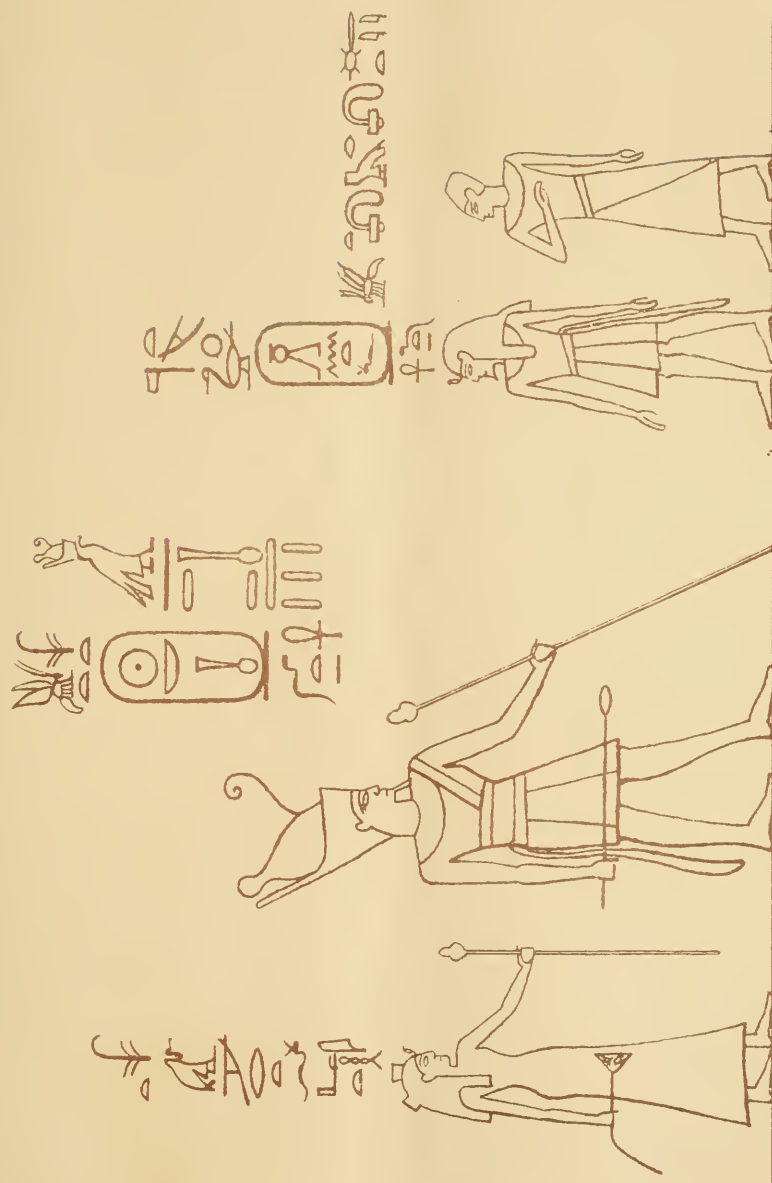
PLATE II.






(*Meru*, cf. *Turin Stèle*, *Ranebkher*, 46th year).





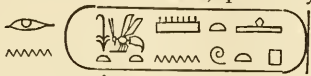
ON A ROCK AT HUSH-GEBEI SILJILIS.




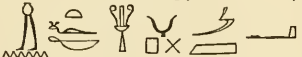
cessor, Antef IV. We shall call this Mentuhotep by his other name () *Ra-neb-Kher*; the more so as Dr. Birch gives to the same monarch, p. 188 of his article, the number II. The same did Lepsius, who registered four Mentuhoteps in his *Königsbuch*. Of these four Mentuhoteps, Brugsch changed Lepsius's order, and placed Ra-neb-Kher as the fourth, behind Nebhotep and Ranebtati.



He probably will prove to be right. [But it may be that Ra-neb-tati is the same king as Ra-neb-Kher, who is also called *sam tati*, "unitor of both lands," and I am ignorant from what reasons Lepsius made a special king of Ra Mentuhotep I, of whom we know nothing.]

Relics are extant of the coffins of two members of the royal family of Mentuhotep. First, on a small board, of the Harris collection, now in the British Museum,\* the hieratic text of a part of chapter xvii (1-18) of the *Todtenbuch*, probably for a son of the

King Mentuhotep  The name of the son I was not able to ascertain. The second is Wilkinson's copy of a wooden coffin of the wife of a King Mentuhotep. She is called

 *Khnum-nefer-het*. The coffin itself seems to be lost. It is very singular that the pyramidion, Br. Mus., No. 520, gives the

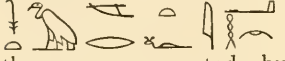



name of  *Antef-aa-Sekhem-ap-ma*, and

of the same , who is called  "royal








mother," "great royal wife;" so that it seems that Antef-aa was her and King Mentuhotep's son. On the pyramidion we find connected Antefs and Mentuhoteps, as we shall see them on the rock tablet. Ra-neb-kher must have been one of the most illustrious monarchs of Egypt; he reigned 46 years, as we learn from a stèle in the Turin Museum. In the procession of the ancestors of Rameses II, in the Ramesseum, Ra-neb-Kher is placed between Mena and Ahmes, as one of the great uniters of the kingdom of Egypt. We do not miss him in any of the lists of sovereigns, neither in the series of Deir-el-Medinet, and of the Clot-Bey offering table at Marseilles, nor in any of the official lists at Karnak, Sakkarah, and Abydos.

Going to Egypt in 1869, I read in *Murray* (*Wilkinson's Hand-*

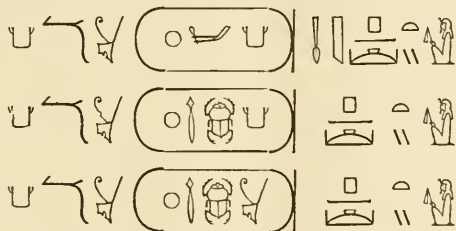
\* No. 6656a. It is part of the coffin copied by Wilkinson. S. B.










*book*: London, 1867, p. 395; *cf.* 360, 388), that Mr. Harris discovered in a ravine Shut-e'-Ragel, a little down from Silsilis, on the west side of the river, a rock tablet of Mentuhotep. I visited the place called Hosh, or Shut e' *Regâl*, and copied the inscriptions and figures. Some years later I found a good drawing of the tablet in the manuscripts of Mr. Harris. From this and my own notes I give the following plate, which is, as far as I am aware, its first publication. The tablet is cut in the rock on the left side of the road which goes inland, not far from the Nile, and I think an examination of the environs would probably reveal other inscriptions. On the tablet to the left we see the King Raneb-Kher, with a club in his right hand and a spear in his left, crowned with the double crown of upper and lower Egypt. Of his banner title, *sam tati*, or "uniter of both lands," which appears on the tablet, we have spoken already. Behind the king stands a female figure, in her right hand a flower, in her left also a spear; the words over her head  *mer-tef-a'āh*, appear to be the name of the person represented; but it is doubtful if her title "royal mother," refers to Ra-neb-Kher; it is more likely that it refers to the prince Antef, who renders his homage to both figures. In this other case she will be the wife of Ranebkher. The cartouche of the Antef on the right of the tablet is headed by the signs  *neter mert si ra*, "beloved by God, son of Ra," which shows that the person below is a king, and probably the actual king who renders homage to his ancestor, perhaps to his father and mother. My first idea was that Antef was only the king of a part of Egypt, of the district of Thebes, and Mentuhotep Ranebkher his suzerain, as ruler of the whole country. But the designation of Mertefaah as royal mother, and the filiation of Antefs and Mentuhoteps shown by the pyramidion, make it more than probable that this Antef was the follower and not the vassal of Mentuhotep Ranebkher. Which of the different Antefs the worshipper of Ranebkher was, is not difficult to discover. The Karnak tablet shows, in its second series, three cartouches of Antefs, of whom one appears to have been only heir presumptive. In the third series is another King Antef; but besides these, in the lowest series, a King () Ra-nub-Kheper, whose other name () Antuf is known from the Abbot




Papyrus, which contains the examination of ten Theban royal tombs, three of which belong to Antefs, and one to Ranebkher Mentuhotep. As the Karnak tablet places the King Ra-nub-Kheper just beside Ranebkher, I consider him to be the Antef of the rock tablet of Shut-e-regāl. We may call him Antef IV, as he is probably the last of the series. He is followed on that tablet by a personage called  *Kheti*, a very common name at that time, as we learn from the register in *Lieblein's Namenwörterbuch*. He bears like the Kheti (Lieblein, No. 267) the title     *se(kh)et, mer sekhet*, "privy counsellor, president of the exchequer." The first part   \* seems to be more a dignity; the second a function. The same title is often found in old monuments, *e.g.*, on the large stèle of Mentuhotep at Bulaq of the time of Osertasen I.

On the right hand side of the same rock are three horizontal lines as follows :—








running from right to left   (  )     
*mer Ket en* (  ) *Penati*, chief of the works of King  
 (  ) *Penati*. The same name, *Penati*, is three times repeated, but in the company of three different cartouches. These cartouches contain the names *Ra-Sar-ke* (Amenophis I), *Ra-ā-Kheper-ke* (Thotmes I), and of *Ra-ā-K(he)per-en* (Thotmes II). Only the name of the first king is followed by  *mā kheru*; so it would appear that the two last monarchs were living when the inscription in memory of the deceased *Penati*, who had the function of superintendent of works under these three monarchs, was made.






A little further forward in the same valley or ravine we find

\* For this title and  *cf.* Revillout, "Zeitschr. f. ägypt. Sp." 1880. s. 71 & foll.

eleven lines of a badly cut (Plate II), containing the titles and names of royal functionaries given in the adjoining plate; and I must call attention especially to the first of these eleven, who was high priest in the gold-house (the royal tomb), decorator (*cf. Chabas, Études sur l'Ant. Hist. 2<sup>e</sup> ed., p. 79*) of the palace (*aha*), superintendent of decorators, strong (*i.e.*, skilful) in stones, *Si entef*.

Of the reign of King Mentuhotep Ranekbher there exist two remarkable stèles, the one at Turin, the other in the Louvre. Champollion first drew attention to these monuments in his *Letters of Turin*, 1826 (*Seconde Lettre, p. 114 ff.*). That of the Turin Museum, belonging to the chief of the treasurers, Meru, and dated in the 46th year of Ranekbher, has been treated by Orcurti in the *Memorie della R. Accademia di Torino, Ser. II, tomo xx*, 1863, and newly by Prof. Rossi (*Illustrazione di una Stela Funeraria dell XI Dinastia. Torino*, 1878. The Paris stèle has been published by Lepsius (*Auswahl, taf. ix*) and Prisse d'Avennes (*Monuments Egyptiens, pl. VII*), and translated in the Transactions of this Society by Professor Maspero.\* I would refer to these translations, and notify only a few points in which I do not agree with the authors. In the Turin

stèle Rossi erroneously changed the word    *sati*, "liquid offerings" into   &c., *Un en tef emtuten*. I translate "who was a father to you." In the Paris stèle I cannot accept with Maspero a second mystical sense in the text, but I believe that Iritisen† speaks only of his own and his son's skilfulness in the arts.

I do not read    *sekhet*, "the form," but   *set*, "the goose," in its going out and in.

The following has been addressed to the President:—

QUEENS' COLLEGE, CAMBRIDGE.

MY DEAR SIR,

8th April, 1881.

Herewith a few notes on the four Phœnician inscriptions recently sent to you from Cyprus, in both photographs and squeezes, by Mr. Pierides. It is to be regretted that he did not at the same time supply you with a few details as to the exact locality of the find,

\* "Trans. Soc. Bibl Arch.," Vol. V, p. 555.

† Or Maasen. S. B.



Handwritten text in a script, likely Devanagari, arranged in approximately 20 horizontal lines. The text is dense and fills most of the page area.

which we may, however, presume to be in the neighbourhood of Larnaca.

No. 1 is a tombstone, with the following inscription:—

(1) לאשמנשלך בן עבדאס [ר] בן

(2) גדמלך בן אהלמלך

(1) *To 'Eshmūn-shillēkh, the son of 'Abd-'Ōsīr, the son of*

(2) *Gad-melekh, the son of 'Ōhel-melekh.*

The name **לאשמנשלך** finds its parallel in the trilingual inscription of Leptis Magna, in **בעלשלך**, which is there transliterated **ΒΑΣΙΛΛΗΧ** and **BALSILECH** (see Schröder, *Die phönizische Sprache*, p. 200). In the well known name **עבדאסר** the carver of the inscription has accidentally omitted the last letter. **גדמלך**, *Gad-Melekh* or *Gad-Mōlekh*, belongs to the same family of names as **גדיאל**, **גדמלקרת**, **גדזר**, **גדשד**, and many more. **אהלמלך** is not quite so clear as to its formation, but I suppose the first part of the compound to be connected with **אהל** or **أهل**<sup>5 ٤٣</sup>, not with the radical **הלל**.

No. 3 is likewise a tombstone, thus inscribed:—

לעבדססם בן עבדחף בן עבדמלקרת

*To 'Abd-sūsīm, the son of 'Abd-Hāph, the son of 'Abd-Melkart.*

The first and third of these names are common, the second is new. The last letter of it is not, I think, **ר**, for the form of **ר** in the syllable **קרת**, at the end, is different, and the squeeze shows distinctly that this letter is an open hook (**ך**), and consequently **ף**. The name **חף** = *Apis*; compare **תחפי**, *Ta-Hāpī*, “She of Apis,” in the stêlê of Carpentras, line 1. Above this inscription are two circular ornaments.

No. 2, which is also a tombstone, presents a little more difficulty than either 1 or 3. I would venture to read it thus:—

(1) לבלבא בן אשמניתן בן כלבא בן ג

(2) בן א \*דבדיל בן בעלחנת

(1) *To Kalbō, the son of 'Eshmūn-yāthan, the son of Kalbō, the son of G——,*

(2) *the son of ———, the son of Ba'al-hānīth.*

The name of כלב is quite distinctly written in both places where it occurs ; and about the first *n* in אשמנית there can be no doubt, though it varies slightly in form from its fellows. As the second line undoubtedly commences with the word בן, *son*, the carver must have omitted all the letters of the preceding name but the first, ג. The first name in the second line puzzles me. After the initial א there is either a flaw in the stone or an erasure by the carver ; the three subsequent letters seem to be ד ב ד rather than ר ב ר, for the shaft of the ר would probably have been longer. The last name I suppose to mean "Spearman," from חנית. This tombstone is not inelegantly ornamented above.

Of No. 4 I cannot attempt any interpretation, as it is much weather-worn, and the squeeze is consequently a very bad one. The letters which I can decipher are these :—

\* מאב \* ע (1)


בעל \* מחר (2)

I cannot affirm, however, that the מ in the second line is certain, and there may possibly be a letter between ה and ר. This does not seem to be a tombstone, and the inscription is surmounted by the figure of a bird.

Yours very truly,  
WM. WRIGHT.

DR. S. BIRCH.

#### ERRATUM.

Proceedings, April, No. XXIII, on page 85, line 11, the characters  are a gloss, and therefore represented smaller in size in the original text.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on 7th June, 1881, at 8 p.m., when the following papers will be read :—

I. THEO. G. PINCHES — "Some Remarks upon the Recent Discoveries of Mr. Rassam at Aboo-habba."

II. DR. S. BIRCH — "Notes on the recently discovered Pyramid of Pepi at Sakkara (VIth dynasty)."

III. PROF. E. L. LUSHINGTON — "The Inscription of Mentuhotep."

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S  
LIBRARY.

In consequence of the removal of the Offices of the Society to  
NO. 11, HART STREET, BLOOMSBURY, W.C.,  
a special fund has been formed for the alteration and extension of  
the Society's Library.

The following subscriptions have already been received by the  
Secretary. Further amounts subscribed will be duly acknowledged  
in the Proceedings :—

	£	s.	d.
James Backhouse ... ..	2	2	0
Robert Bagster ... ..	1	1	0
Rev. Charles James Ball ... ..	3	3	0
Rev. Canon St. Vincent Beechey ... ..	2	2	0
S. Birch, D.C.L., &c. ( <i>President</i> ) ... ..	3	3	0
B. T. Bosanquet ( <i>Hon. Treasurer</i> ) ... ..	5	5	0
Arthur Cates ( <i>Hon. Secretary</i> ) ... ..	5	5	0
Thomas Christy ... ..	5	0	0
Hyde Clarke ... ..	1	1	0
Miss Clendinning ... ..	2	2	0
Rev. George Currey, D.D. ... ..	3	3	0
P. J. de Horrack ... ..	3	0	0
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Rev. T. Murray Gorman ... ..	2	2	0
J. Gurney ... ..	5	0	0
Charles Harrison, F.S.A. ... ..	5	0	0
J. Park Harrison, M.A. ... ..	2	0	0
Professor T. Hayter Lewis, F.S.A. ... ..	5	5	0
Rev. A. Löwy ... ..	3	3	0
E. L. Lushington, D.C.L., &c. ... ..	5	0	0
Rev. James Marshall, M.A. ... ..	1	1	0
Rev. Josiah Miller ... ..	1	1	0
F. D. Mocatta ... ..	5	5	0
Walter Morrison ... ..	20	0	0
Sir Charles Nicholson, Bart. ... ..	2	2	0
J. Manship Norman, M.A. ... ..	5	0	0
Miss Peckover ... ..	2	2	0
John E. H. Peyton ... ..	2	2	0
T. G. Rylands, F.S.A., &c. ... ..	5	0	0
W. H. Rylands, F.S.A. ( <i>Secretary</i> ) ... ..	5	5	0
George Samuel ... ..	10	10	0
Rev. A. H. Sayce, M.A. ... ..	5	5	0
Joseph Sidebotham, F.S.A., &c. ... ..	20	0	0
Erasmus Wilson, F.R.S. ... ..	5	0	0



THE FOLLOWING BOOKS ARE REQUIRED FOR THE  
LIBRARY OF THE SOCIETY.

- BOTTA, Monumens de Ninive. 1847—1850.  
 PLACE, Ninive et l'Assyrie, 1866—1869. 3 vols., folio.  
 FERGUSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.  
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.  
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.  
 ———— Geographische Inschriften Altaegyptische Denkmäler.  
       Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).  
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.  
 ———— 2nd series, 1869.  
 ———— Altaegyptische Kalender Inschriften, 1866.  
 ———— Tempel Inschriften, 1862. 2 vols., folio.  
 GOLENISCHEFF, Die Metternichstele. Folio, 1877.  
 LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.  
 LEPSIUS, Nubian Grammar, &c., 1880.  
 ———— Königsbuch der Alten Aegypter. 4to., 1858.  
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.  
 WRIGHT, Arabic Grammar.  
 ———— Arabic Chrestomathy. 1 vol., texts, and complete glossary.  
 DELITZSCH, Assyrische Lesestücke, 1878.  
 ———— Assyrische Studien. Heft I, 1874.  
 SCHROEDER, Die Phönizische Sprache.  
 HAUPT, Die Sumerischen Familiengesetze.  
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 ———— Die Assyrische-Babylonischen Keilinschriften, 1872.  
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.  
 ———— 6th and 7th do.  
 OSBURN, The Monumental History of Egypt. 2 vols., 8vo.  
 ———— The Antiquities of Egypt. 8vo., 1841.  
 ROBINSON, Biblical Researches. 8vo., 1841—1852.  
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.  
 RICH, Babylon and Persepolis. 8vo.  
 BURKHARDT, Eastern Travels.  
 WILKINSON, Materia Hieroglyphica. Malta, 1824—30. (*Text only.*)

PROCEEDINGS  
OF  
THE SOCIETY  
OF  
BIBLICAL ARCHÆOLOGY.

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ELEVENTH SESSION, 1880-81.

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*Eighth Meeting, 7th June, 1881.*

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,  
IN THE CHAIR.

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THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings. Vol. XXXI. No. 211.  
Vol. XXXII. No. 212. 8vo. London, 1881.

From the Royal Geographical Society :—Proceedings, and  
Monthly Record of Geography. Vol. III. Nos. 5 and 6.  
8vo. May and June, 1881.

From the Geological Society :—Quarterly Journal. Vol. XXVII.  
Part 4. No. 106. 8vo. London, 1871. Vol. XXXI. Part 4.  
No. 108. November, 1878. (Completing the Society's set  
from 1871 to present date.)

From the Royal Asiatic Society :—Journal. Vol. XIII. Part 2.  
New Series. 8vo. London. April, 1881.

From the Académie :—Mélanges Asiatiques tirés du Bulletin  
de l'Académie Impériale des Sciences de St. Pétersbourg.  
Tome VIII. Livraisons 5-6 et dernière. 8vo. St. Péters-  
bourg, 1881.

[No. xxv.]

From the Anthropological Institute of Great Britain and Ireland :—  
Journal. Vol. X. No. 2. 8vo. London, 1881.

From the Royal Archæological Institute of Great Britain and Ireland :—The Archæological Journal. Vol. XXXVIII. No. 149. 8vo. London, 1881.

From the Smithsonian Institution :—The Annual Report of the Board of Regents for the year 1879. 8vo. Washington, 1880.

From Major A. Palma di Cesnola :—Laurence-Cesnola Collection. Cyprus Antiquities excavated by Major Alexander Palma di Cesnola, 1876 to 1879. London, 1881.

Contains fifty-nine photographic plates of the numerous objects discovered, including vases, statuettes, glass, gold ornaments, metal work, &c., &c., with an introductory notice of the collection, descriptions of the antiquities, and explanatory letters from M. Ernest Renan, Dr. Birch, J. R. Herbert, R.A., Professor A. H. Sayce, &c.

From the Author and Messrs. Breitkopf and Härtel, the Publishers :—Indogermanische Grammatiken. Band II. A Sanscrit Grammar, including both the classical language and the older dialects of Veda and Brahmana. By William Dwight Whitney. 8vo. Leipzig, 1879.

From Lieut.-Col. Ibbetson :—Vues en Egypte, d'après les Dessins originaux en la possession de Robert Ainslie, pris durant son Ambassade à Constantinople. Par Louis Mayer: à Londres, 1802. Folio.

From R. D. Darbishire :—Congrès Provincial des Orientalistes. Compte Rendu de la Troisième Session. Lyon, 1878. 2 vols. 8vo. 1880.

From the Author :—On the Use of the Greek Language written Phonetically in the Early Service Books of the Church of England. By William Chappell, F.S.A. 4to. London, 1881.  
Reprinted from the "Archæologia."

From the Author :—Christ the Lord. By Thomas Tyler, B.A. 8vo. London, 1863.

From the Author :—On the Origin of the Prince of Wales' Feathers. By William Simpson, F.R.G.S. 8vo. London, 1881.  
Reprinted from "Fraser's Magazine," May, 1881.

The following have been purchased by the Council for the Library of the Society :—

Etudes Accadiennes. By François Lenormant. Tome III. Part 1. 4to. Paris, 1879.

Akkadische und Sumerische Keilschrifttexte. \* \* \* \* \* Copirt von Dr. Paul Haupt. Part 1. 4to. Leipzig, 1881.

The following, having been by special order of the Council submitted for election, were duly elected members of the Society :—

William Booth Finlay, Neuilly, Paris.

Stanislas Guyard, 45, Rue St. Placide, Faubourg St. Germain, Paris.

Mrs. Kelly, Woodridings, Pinner.

Stephen D. Peet, Clinton, Wis., U.S.A.

The following were elected members, having been nominated on May 3rd :—

Mrs. Barclay, Blackwell, near Darlington.

Rev. Daniel Augustus Beaufort, M.A., 9, Eliot Park, Lewisham.


Rev. William Henry Jones, 6, Prynne Street, Hull.

Walter Myers, F.S.A., M.R.I.A., 21, Gloucester Crescent, Hyde Park, W.

Theo. G. Pinches read some remarks upon the recent discoveries of Mr. Rassam at Aboo-habba :—

Aboo-habba is a site about 16 miles south-west of Baghdad, and represents the Sippara (the principal seat of the Sungod-worship) of the inscriptions. The antiquities from this place are mostly from the temple of the Sungod, called E-Barra. These consist of a stone about one foot high by nine inches wide, the earthenware trough or box in which it was kept, a mould which covered and protected part of the stone, and two cylinders bearing the name of Nabonidus. The stone contains a long inscription, and, at the top of the obverse, a representation of the shrine, in which a figure of the Sungod is shown sitting. Above the shrine are two small figures, who seem to be guiding with cords the course of the sun, which stands on a kind of table below them. Servants of the Sungod lead into his presence a worshipper, intended, most likely, for the king by whose order the

stone was cut. The workmanship of the whole is very fine, and in a perfect condition.

The inscription, which covers the rest of the obverse and the whole of the reverse, begins by mentioning the wrongdoings of the Sutû, "a wicked enemy," who seem to have carried off the property of the Temple of the Sungod, and destroyed the sanctuaries. Simmaš-Šiġu, king at that time, asked for the restoration of the property, which was refused. Simmaš-Šiġu then began the restoration of the temple, intrusting the work to one Ekur-šuma-ibašši, a man bearing the title of  (in Akkadian: gaššu). The work was continued in the reign of E-Ulbar-šakin-šumi,\* but it remained for Nabû-apla-iddin, king of Babylon, "the proclaimed of Marduk, the beloved of Anu and Bêl, gladdener of the heart of A-edina, the man, the warrior, who attained to the kingdom, the bearer of the strong bow, the destroyer of the wicked Sutû, who had made their sin great; he who made Turgiš, of the land of Akkad, to found fortresses, establishing the altars," &c., &c., to thoroughly restore the Temple. Then comes a long description of the repair of, and additions to the shrine and temple, and the confirmation to the seed of Ekur-šuma-ibašši, of the guardianship of the sanctuary, now adorned with the image of the Sungod, and with chased gold and bright crystal. Besides this, the king founded a shrine for the Sungod in Bit-kar-zagina, beside the Euphrates, where victims were offered, and honey and wine bestowed. The inscription, which now becomes very difficult, speaks of the services of the temple, and the delivery of the stone, of which a copy was made, into the hands of certain men. The date "Babylon, month Nisan, 20th day, and 31st year of Nabû-apla-iddin, king of Babylon," is then given, after which come the usual curses on those who should destroy, and blessings on those who should restore, the monument in question.

During the course of years, however, the stone got broken, and was riveted together with iron, most likely in the time of Nabopolassar, who made the earthen box in which to keep it, and the inscribed covering to protect the bas-relief. Later, Nabonidus repaired and adorned the temple, placing in its foundation the two clay cylinders recording the event. Some remarks upon the worship of the Sungod,

\* In Akkadian E-Ulbar-gar-mu ("Proceedings," p. 42), the Ulbar-surki-iddina of George Smith.

with special reference to Sippara, the principal seat of the worship, were then added.

In giving an account of the chronological value of the text, it was remarked, that it gave the names of three Babylonian kings who reigned in close succession, namely, Simmaš-Šiġu, Kaššû-nadin-aġi, and E-Ulbar-šakin-šumi. As the writing on the new tablet was very much like that of one dated in the reign of Simmaš-Šiġu, it was inferred that the three kings above-mentioned could hardly be more than a hundred years earlier than Nabû-apla-iddina. The author was therefore inclined to place the date of Simmaš-Šiġu at about 980 B.C., a date which, if correct, overthrows his conjectured rectification of the list of kings given in the "Proceedings," pp. 42 and 43.

The President communicated some Notes on the recently-discovered Pyramid of Pepi (VIth Dynasty) at Sakkara :—

The Pyramid of Meren-ra, which is the one marked B on the plan, had also been destroyed at some period for the sake of the materials, and in the most reckless manner, more than half of the masonry at least having been carried off by the spoilers, and the entrance blocked by a fallen granite portcullis. With difficulty they had reached the horizontal passage which leads to the sepulchral chamber; and it is through the false entrance bored by them that the original horizontal passage is reached at the present day. This passage is described by M. Brugsch as covered with hieroglyphs in horizontal and vertical lines, in which was the name of the monarch known by the prenomen Meren-ra, accompanied by his family name, read Haremsaf by Brugsch Pasha, but Taemsaf by Maspero. From this passage, which, owing to the ruined condition of the pyramid, was very low, Brugsch Pasha found his way into the sepulchral chamber. This chamber, like the passage, was built also of white limestone, had a ceiling with a pointed roof, and the walls were covered with vertical lines of hieroglyphs. A door from the west wall, much destroyed, led into a second chamber, which was larger and more roomy than the first chamber, in which were two rectangular sarcophagi of red granite, close to the south-west angle of the west wall. The covers of both were drawn back—that of the smaller sarcophagus buried under a block of stone. The larger sarcophagus (2·72 metres long, and with the chest about 1·48 metres high, or



6 feet 10 inches long, and 4 feet 4 inches high) had inscriptions. These inscriptions, which were well carved, contained the five titles of the king as follows: "The living Horus, life of diadems, king of upper and lower Egypt, life of diadems Meren-ra the double or second golden hawk Meren-ra the heir of Kheb Meren-ra, the great god lord of the horizon Meren-ra living like the sun." The other inscription was essentially the same, but ended with the antithetical title of "Son of Nut of her body Meren-ra the Horus of the horizon Meren-ra living like the sun." This was an indirect manner of expressing that the monarch was an "Osiris," or "Osirian," a title in the other inscriptions prefixed to his name. It is also to be observed that the king is identified with Harmachis or Harkhuti.

The mummy found with the sarcophagus, which has been removed to Boulaq, had the skin well preserved, the outlines of the features distinct, eyes closed, nose fallen in. The body had been carefully embalmed, and wrapped in fine linen. It was of a young person. The contents of the smaller sarcophagus are not mentioned. The sarcophagus has been recognized as that which the officer Una brought from the land of Abhat with a pyramidion and the statue of the king. None of the other remains mentioned by Una were discovered.

The genealogy of the family of Pepi and Meren-ra given by Brugsch Pasha is as follows: From Khua and his wife Nebet descended Mer-ra-ankmas, the wife and queen of Pepi I, or Meri-ra, the Pharaohs of the VIth Dynasty, the mother and father of Haremsaf, Meren-ra, and his brother Noferkara. A portion only of the inscription of this pyramid has been published, but the contents of the whole are like those of the pyramid of Pepi, without any historical interest, and only contain ritualistic expressions connected with the Osiris and Sun myths. One peculiarity distinguished these early texts, rarely found elsewhere—the upper portions only of human figures in different actions and attitudes were substituted for the entire figure. The texts are so full of difficulties that Brugsch has only translated a portion of the lines published of part of the pyramid (the corridor of Mer-en-ra):—

Line 1. Stands (my) father, stand the Osiris, H. M. I am thy son, I am Horus, I have come to thee, thou art cleaned, purified.



Line 2. Thou has been made to live, thou hast united thy bones, thou hast brought back what has swam away from thee; thou hast regained what has been divided from thee for I am Horus, the avenger of his father.

Line 3. I have struck for thee, thou hast been struck, I have avenged my father, my father the Osiris H. M., from the one doing ill to him, I have come to thee.

Line 4. By my duty as Horus, who has made a burnt offering to thee, my father the Osiris H. M., on the throne of Ra Tum, thou accompaniest, or the revolutions, what is to be done in the light.

Line 5. Thou passest the night in the bark of the sun, Meruneter, prepared for him is Meruneter, he goes in it, the sun is rowed in it

Line 6. to the horizon H. M. goes on to it, Ra, thy seat is for thee on the throne of Ra, thou orderest words to the gods.

Line 7. When the sun (Ra) proceeds from Nut born is Ra daily, this H. M. is born daily like the sun, thou hast taken the inheritance

Line 8. Of thy father's Seb before the nine gods in An or Heliopolis in company of the eighteen gods, very great the greatest amidst the spirits of An [Heliopolis].

Line 9. These two great gods have put thee forth, the greatest amidst the fields of the Aahlu, as the throne of Horus.

Line 10. They have assembled, they have placed Shu at thy east side, Tefnu at thy west, Nu at thy south, Nut at thy north.

The ideas which follow, and are of a ritualistic nature, alluding to the work, especially that done of reaping and sowing the corn in the Aahlu or Elysium, to the reception of food, drink, clothes, the power of passing the gates, and the things done by command of his father Seb or Kheb. The king's passage in the future state is also identified with the revolution of the sidereal heavens. The text here reads at the end: "Oh Osiris H. M. The heaven goes pregnant with thee and with Orion, the morning star is born with Orion, here a rising, there a rising, according to the orders of the gods. Thou goest and appearest with Orion at the east of the heaven. Thy

setting is with Orion, in the west of the heaven. Ye three are there when Sothis makes clean her place, ye conduct her to the good distances in heaven, fields of the Aahlu." The rest of the published text refers to the acts and condition of the king in the Aahlu and the heaven. Some of the mythological notions here are peculiar, as "Is," it says, "the horizon like the sun, the morning star of the celestial gate, the divine parts of the Uatur, or sea which the heaven produces." This text describes the gods as produced of Nut (the Ether or Egyptian Rhea), "at the time of the inclination of her face, their crowns on their heads, and collars on their necks, prepared of verdant leaves, the lower crowns, the pools of the Aahlu, the Hotep pools of the great place, tied by olives (het) from the meadow of Lower Egypt." It continues: "She brings her hand, she anoints her chief son, Har-pa-chrut, or Harpocrates, the youth who traverses the earth in whitened sandals, who goes to see his father, the Osiris ministers to H. M., he goes along with Karheb of her son to the legs of H. M." In another place, allusions occurs, as in the pyramid of Pepi I, to the myth of Set. "He (H. M.) has taken the rising before thee, as Horus takes the house of his father from his brother Set before Seb."

In addition to the description already given, Brugsch Pasha states that the cover of the sarcophagus of Pepi had been pushed aside by a thief, and that part of an alabaster object, probably portion of a canopus, was found in the stone chest. I would however mention that the alabaster vases of the elegant calathus or basket shape of this material, which are in the different European Museums, one of which is figured by Prisse in his "*Monuments Egyptiens*," probably came from this pyramid, as also some wooden boxes and other objects. Remains of the bandages of brown and yellow colour of fine texture were found, but it is not said if they were of linen. A well embalmed hand (probably that of the king Pepi) was also found amidst the *débris*.

The lower vertical inscription marked I of the pyramid of Pepi, consisting of forty-four lines, containing the speeches and mythological notions connected, contains (first) a speech addressed to the king, announcing that he is inundated with the fluid which emanates from the limbs of Osiris, and that he proceeds as the great bull of Heliopolis and the Uat or Buto of another region, and that, although buried, he is not dead (lines 3, 4), followed by another speech that he has

been buried as Osiris, embalmed by Anubis, and conducted to the nine (*pset*) gods; that he has received his spirit, and become spiritualised. In it the antagonism of Set and Horus is distinctly alluded to. The king is said to go to the heaven as Horus, and his "*sah*," or form, "to come forth from the mouth of the sun, as Horus dwelling amidst spirits on the marvellous throne as Horus." There is also an allusion (line 12) to "sailing through the waters of Kha, conducted by Nut (Rhea) as a star, passing over the sea under the belly of Nut, his hand seizing the *Tiaut* (a place of residence of departed spirits) situated under the constellation Sahu" (or Orion). The king also is described as fed by the viands of the gods, and that neither his father nor mother is mortal, and that he the king does not die. In fact the monarch is entirely apotheosed in this and the subsequent address (line 25), where he is recognized by the sun, not allowed to be detained on earth, but identified with Horus. Another speech (line 30) mentions the name of the god Amen, which is remarkable for so early a period, but it still continues to identify the monarch with the constellation *Sahu*, with which he comes forth from the east and sets in the west, and of which the *tuaut*, or morning, is born; and in line 35 Sothis is said to be the third. The rest consists of description of the protection accorded by Nut, and the *qa* or eidolon of the king and gods.

B 22 lines of upper vertical inscription, containing ideas very similar to those in A, 44 lines, and offering no great point of mythological interest, and the same applies to C. The 5 horizontal lines of inscription copied from the western wall, repeating the usual ideas connected with Nut, and a repetition of the idea that the king is alive and not dead. The fragment D on the eastern side of the passage has 9 vertical lines, with the cartouches all obliterated. Besides which there is a fragment E, of 17 vertical lines, displaced, but originally in the passage, also alluding to Orion, and influence of Nut, or the heaven. F 1-2 are red quarry marks on the stones. F 3-4 black ones on the same, and three coarsely-written hieroglyphs approach hieratic forms. The fragment H1 is a scrap of the east end, with larger figures than on the western side, and has no remarkable interest. H 2-3-4, fragments from the sides of the chamber lying in the rubbish, they are also parts of the usual inscriptions. H 4 reading "in thy (masc.) name of *Mena*," or *men. set*, but are too fragmentary to be of much mythological importance.

The last inscription (I) is described as six columns, beneath the first six of the lower vertical north end of sarcophagus; and it is stated this is placed over an erased inscription which has been polished off, and of which traces remain all over the stone; the former inscription came further on south side, and the following inscription (line 1) is legible, and has been covered over by the masonry support of the lid of the sarcophagus. This inscription is of the same nature as the preceding, and comprises the same ideas. The main points are the identification of the monarch with Osiris and Horus, or Harmachis, the constellation Orion, and the mention of Sothis affecting the chronological date of the Vth Dynasty, and the mention of the principal deities of the Pantheon.

A paper from Professor E. L. Lushington, on the Stèle of Mentuhotep, was read by the Secretary.

The text of this monument will be found in Mariette's work on Abydos (Vol. II, pl. 23), &c., having been discovered by him amongst the ruins of that place.

The solar disk is represented at the top, with two uræi, and prominent outspread wings; below the middle point the square royal scutcheon, above which stands a hawk facing the sinister side with the double crown. In front of it stands Osiris "dweller of the west, lord of Abydos;" on the other side behind it, "Son of Ra. Usertesén, the gracious lord, &c., &c." Below the extremity of the wings on each side, the characters expressing Hut (Edfu). This fills the arched top of the stèle, and below are twenty-three horizontal lines of hieroglyphics. A figure of Mentuhotep is carved, facing and shortening the last eleven lines of the inscription.

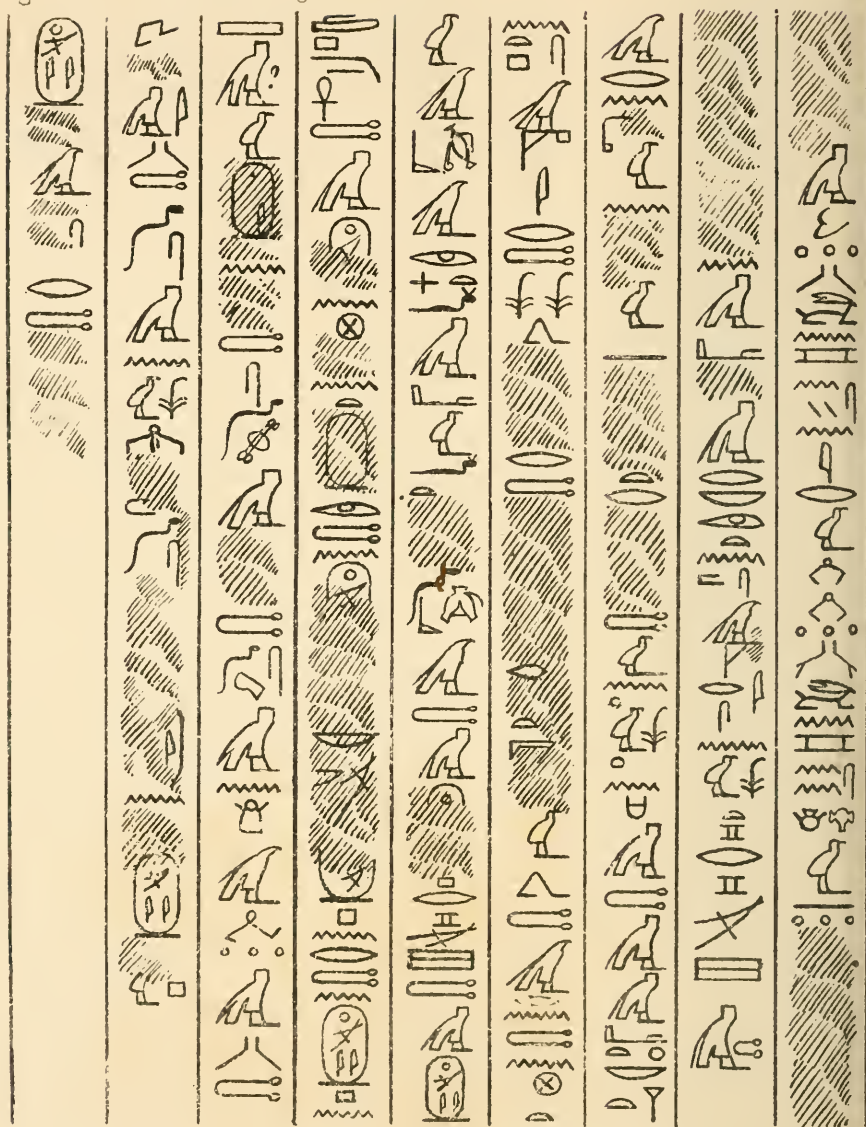
The text records the honours and services of Mentuhotep, a favoured officer of Usertesén, the second king of the XIIth dynasty, son, co-regent and successor of his father, Amenemha, founder of the dynasty, who in the twenty-first year of his reign associated Usertesén in the sovereignty with himself.

Mentuhotep calls himself at the end of the inscription (line 23), "I, princely ruler, keeper of the seal, single overseer of temples, overseer of marshes for sport, overseer of the double storehouse for gold, overseer of the seal, Mentuhotep, son of Asenka, justified."

A translation of the inscription was given, with notes, discussing many of the difficult passages.



D. Fragment on East side of Passage





dynasty. SAKKARA.

1. First six of the lower Vertical lines  
North end of the sarcophagus

L.



A E Martin del.



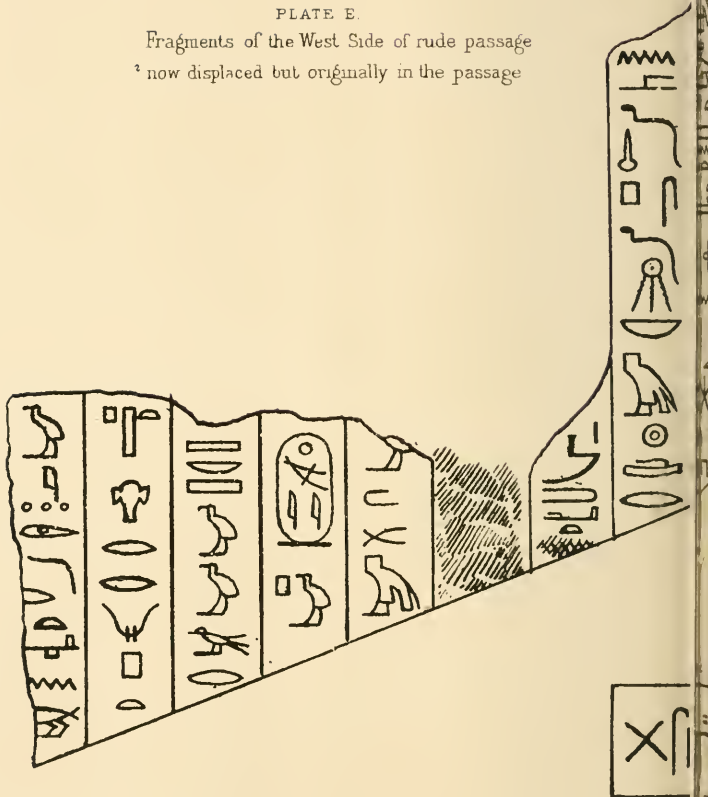




# PYRAMID OF KING E

## PLATE E.

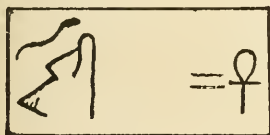
Fragments of the West Side of rude passage  
<sup>2</sup> now displaced but originally in the passage



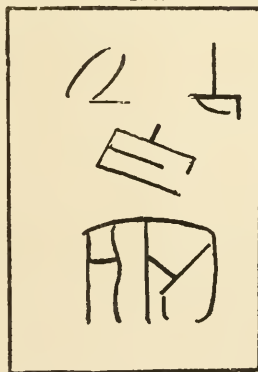


QUARRY MARKS.  
ON BUILDING STONES.

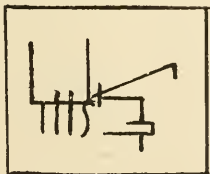
F 1



F 2.



F 3





ption

𐎧𐎫𐎠𐎢𐎡𐎠

𐎧𐎫𐎠𐎢𐎡𐎠

𐎧𐎫𐎠𐎢𐎡𐎠

𐎧𐎫𐎠𐎢𐎡𐎠

𐎧𐎫𐎠𐎢𐎡𐎠

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





A communication was read by the Secretary, from H. H. Howorth, F.S.A. : Was Piankhi a synonym for Sabako ?








Although Piankhi appears as the "King of Upper and Lower Egypt" in his long inscription,\* his name finds no place in the list of Manetho. It was urged that Piankhi was a synonym of some king mentioned under another name, and that there was great probability that it was an Egyptian name or title adopted by one of the three Ethiopian kings forming the XXVth Dynasty mentioned by Manetho. Mr. Howorth suggested the probability that Piankhi and Sabako were one and the same person.



The following communication has been received :—

DEAR MR. RYLANDS,


21st May, 1881.

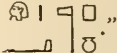
Some years ago Brugsch proposed a theory of "Phonetic Indicators" as furnishing a clue to the exact values of certain polyphonous hieroglyphic signs. The sign  for instance is known to have very different values. According to Brugsch, the group  is to be read *āp*, as shown by the indicator , whilst  is shown to be *tep ret* by the indicator . Now both Dr. Dümichen and I have proved in the *Zeitschrift* (1872, p. 76; and 1873, p. 111) that in the latter group the sign  has the value not of *tep*, but of *āpi*. Had we extended our inquiry but a little further, we could hardly have failed to make a very curious and important discovery, which I now communicate to you.

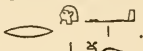
 in  is not a phonetic indicator, but an independent word *ā*, signifying "hand," and  here is simply the well-known preposition commonly translated "upon." There are several other compound forms of the same kind: , , , etc., exactly like the Semitic  על יד, פחת יד, ליד, etc., or the classic *πρὸ χειρῶν*, *ἐν χερσὶ*, *ὑπὸ χεῖρα*, *ἐκ χειρὸς*, *prae manu*, *ad manus*, etc.

The exact meaning of  is "before," "in presence of," and it is frequently written with the plural  even in variants, e.g., Mariette, *Abydos*, I, 37; cf. lines *b* and *c*.

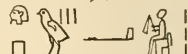

\* "Records of the Past," II, 81.


"The gates of the horizon open *before* the Sun-god   
*Todt.*, 39, 4.

"The earth is freed from evil *in the presence* of this god   
 Rougé, *Edfu*, pl. 152.

"O all ye gods who are with the Lord of all, and are sitting in his presence ." Louvre, E, 3512.





Such is *always* the meaning of the compound group when it is used prepositionally.


When used as a noun or as an adjective it signifies *one who is before, that which is before* (e.g., *the beginning, the entrance*); hence in the plural *those who were before, the ancients*   
*Denkm.* III, pl. 13,  τῶν πρότερον, βεβασιλευκότων,  
*Tablet of Canopus*, line 15.

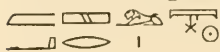
From the explanation of this group I pass on to the phonetic value of the first portion of it, viz., the preposition . The materials for the solution of this question have long been before us, but have been neglected. The following variants are well known:—
















$$\begin{array}{l}
 \text{Hieroglyphs} = \text{Brit. Mus., 829} = \text{Hieroglyphs} \\
 \text{Hieroglyphs} = \text{Zeitschrift, 1872, p. 7} = \text{Hieroglyphs} \\
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



































Zeitschrift, 1868, p. 108.











From these equations we obtain the values  =  =  = *hotep*. This value of  has long been known and insisted upon both by Dr. Dümichen, and by myself, but neither of us had paid sufficient attention to the variants pointed out (*Zeitschrift*, 1868, p. 59)





\* Shakespeare's "forehead of the morning" *Coriolanus*, II, 1). "The buttock of the night" is very nearly expressed (*Sall.* II, 5, 3) by 









by Dr. Lauth, where , , and  are used interchangeably in the orthography of the word *hotep*. Dr. Lauth is mistaken in supposing that  and  have here the value *tep*, that is . They *never* have this value. There is no evidence that  is polyphonous, and though  when signifying a head has the value , yet as a preposition the variant which it has in common with  is  which when it ends in  is . Whenever therefore the two signs  and  are used interchangeably, the only value which they represent is *hotep*.

This occurs not only in the case of the simple preposition  and of the compound  , which is written  ,  , and   *her hotep*, but whenever  or  have the sense of "first," or "beginning," e.g.,    *sep hotep*,   *hotep renpit*. The notion conveyed by the sign  in all these cases is not that of the *head* but of the *front*, and the Egyptian preposition may be compared with the Sanskrit *para*, *parama*, the Greek *πρὸ*, *πρῶτος*, the Latin *pro*, *prae*, *primus*, *pruin*, our own *fore*, *before*, *foremost*, *first*, *Fürst*, or the Hebrew , akin to  to be in sight conspicuous. The sense *κατ' ἐναντίον* which the Greek text of Canopus gives to   , has its exact parallel in the Septuagint *κατ' αὐτόν*, corresponding to the Hebrew , Gen. ii, 18. The Egyptian preposition is here used distributively like the Latin *pro*, in the sense of "according to," "in proportion to." The Septuagint translation of the same Hebrew expression, two verses later on, *ὁμοίος αὐτῷ*, illustrates one of the uses of  . A goddess is called in the Book of the Dead (164-1)            "the like of her father, no gods being the like of her." The chain of ideas in some of the various senses of the word is this, *in front of*, *over against*, *by*, *counterpart*, *corresponding to*.


This preposition does *not* mean 'on top of'; a sense which would be absurd when it is said of the sovereigns at Edfu that "their sceptre is    *by them*," or of Rameses II at the Ramesseum        "he was alone, *by himself*." Dr. Dümichen has rightly vindicated the value of *hotep*

in the frequent expressions   , and in the noun , which I compare with the Arabic نجد "high, conspicuous land."

Since I began writing this note, I remembered the following groups as occurring at Denderah:  , ,  (cf. Mariette, *Denderah* I, 15; IV, 8 and 17) which are certainly variants of   *hotep ā*.

It would be very easy to write a good deal more on the subject, and to show that the reading *hotep* explains everything far better than the old readings. I may however be asked to explain why *hotep* as a preposition has disappeared in Coptic. I am really very shy about Coptic, which is so excessively easy a language *on the surface*, that every one thinks himself competent to talk learnedly about it. All this is mere illusion. Hardly anyone knows anything beyond a very unscientific use of the lexicon; and the trash written by some of our best Egyptologists, when they etymologize might (as the late Mr. Carlyle would express it), "make the very jackasses weep." They are essentially wrong in their ideas as to the relationship between the Coptic vocabulary as we have it, and the language of ancient Egypt as found in hieroglyphic texts. Having said thus much, I will venture a few words more.

(1.) If *hotep* was an Egyptian preposition, as there is superabundant proof that it was, it does not follow that it must have continued to be so in Coptic times. The non-existence in French of *abs*, *absque*, *ante*, *apud*, *circum*, *cis*, *clam*, *cum*, *coram*, *erga*, *ex*, *infra*, *ob*, *penes*, *pone*, *post* (not to mention any other instances), does not prove that these prepositions did not exist in Latin. Every stage of language has its own set of prepositions and other parts of speech. Change is incessantly going on. Some words are constantly disappearing, and new ones are coming in.

(2.) I am not sure that *hotep* has disappeared from Coptic even as a preposition. It may very possibly be the original of ΤΠΕ. In the Greek names of the Decans, those beginning with  are transcribed τπη-, a fact to which Brugsch appeals in support of the reading *tep*. But words in all languages suffer from phonetic corruption in the beginning, and the middle, as well as at the end.

It is, I believe, highly demonstrable that the word which in our ignorance of its vocalization we write *hotep*, was really *h̄tepu*,\* the initial *h̄* being sounded very like the German *ch*. A word like this would in vulgar pronunciation easily lose its first consonant. This is not nearly so remarkable as that the ancient Irish words akin to *pro*, *prae*, *primus*, have lost their initial *p*.

There are several other points which will at once occur to every practised Egyptologist ; but I must restrain myself within the bounds of a note of this kind, and remain,

Very truly yours,

P. LE PAGE RENOUF.

The following Letter has been received :—

DEAR SIR,

On going through the Bilingual texts published by the British Museum, I have been struck by the regularity of the sentences in the Akkadian, and by the recurrence of certain words at the end of the lines. A closer examination convinced me that rhythm and rhymes were to be found in Akkadian. What seems to have concealed this curious fact from scholars is that in each line there are generally two verses, and that the rhymes are either alternate or irregular, so that they do not at first sight clearly appear.



The following fragment of the poem of the Seven Evil Spirits will serve as an example :—

After a few broken lines we read (W.A.I. IV, 27, No. 5) :—



kiel amā-ni-ta	bara-tuldune
kal' ē emā-ni-ta	bara-uddune
dum' ē addā-ni-ta	bara-uddune
tuh' es-lā-bi-ta	baran-dibdibbine
pak (?) â-burra-bi-ta	bara-tuldune
namh' u-ki-še-ga-bi-ta	baran-ririene
gut ingigi-ene	ud' ingigi-ene
u galgallāmes	utug hul niginnames.

It will be noticed that in the two last lines the rhymes do not appear, being what has been called inner rhymes.

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\* Rameses II found the tombs of his predecessors "going to ruin." Mariette, *Abydos*, I, pl. 6, line 30. The word here used for "ruin" is , the corresponding Coptic word being , which has the same meaning.

The rhythmical verses in this instance are not accidental, as the same form is to be found, with little variation, in all Akkadian poems. I do not doubt that this is the true explanation of the manner in which these poems are written, and need not point out the importance of the fact. If my supposition is confirmed, we shall be in possession of powerful help towards ascertaining doubtful readings, and completing broken lines.

In reading Akkadian, however, there are many difficulties. A great number of characters are simply ideographic; the phonetic value of these cannot be ascertained except by glosses, and these glosses are of a later period. Therefore in them we have not the primitive sound, but the one in use at the time of the Babylonian or Ninivite transcription; this is the case with   *ud-du*, for which the gloss gives *e*, no doubt a decayed form. All the Akkadian poems being only known to us through Ninivite transcriptions from earlier Babylonian copies, we therefore possess only copies at third hand. The scribes also in some cases may have written a so-called ideographic equivalent instead of the one before them, and by so doing destroyed the rhyme or the rhythm; this seems to have been done especially in the case of the names of gods, who had each numerous names, written for the most part ideographically, and which the Assyrian scribes took indifferently one for the other. Many of these compound ideograms are still unread, although at the same time their value is understood.

As far as I have been able to ascertain, the Akkadian verses are divided into stanzas of twenty verses, each of five or six syllables.

A favourite form of poem is a kind of litany, in which one line is repeated again and again after every other; this was called in the old French poetry *virelai*.

Any number of examples could be taken from the Bilingual texts.

Yours faithfully,

GEO. BERTIN.





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